# WORLD CALL

Salute to
G. W. Buckner

★

From Pew
To Pulpit
James L. Merrell

★

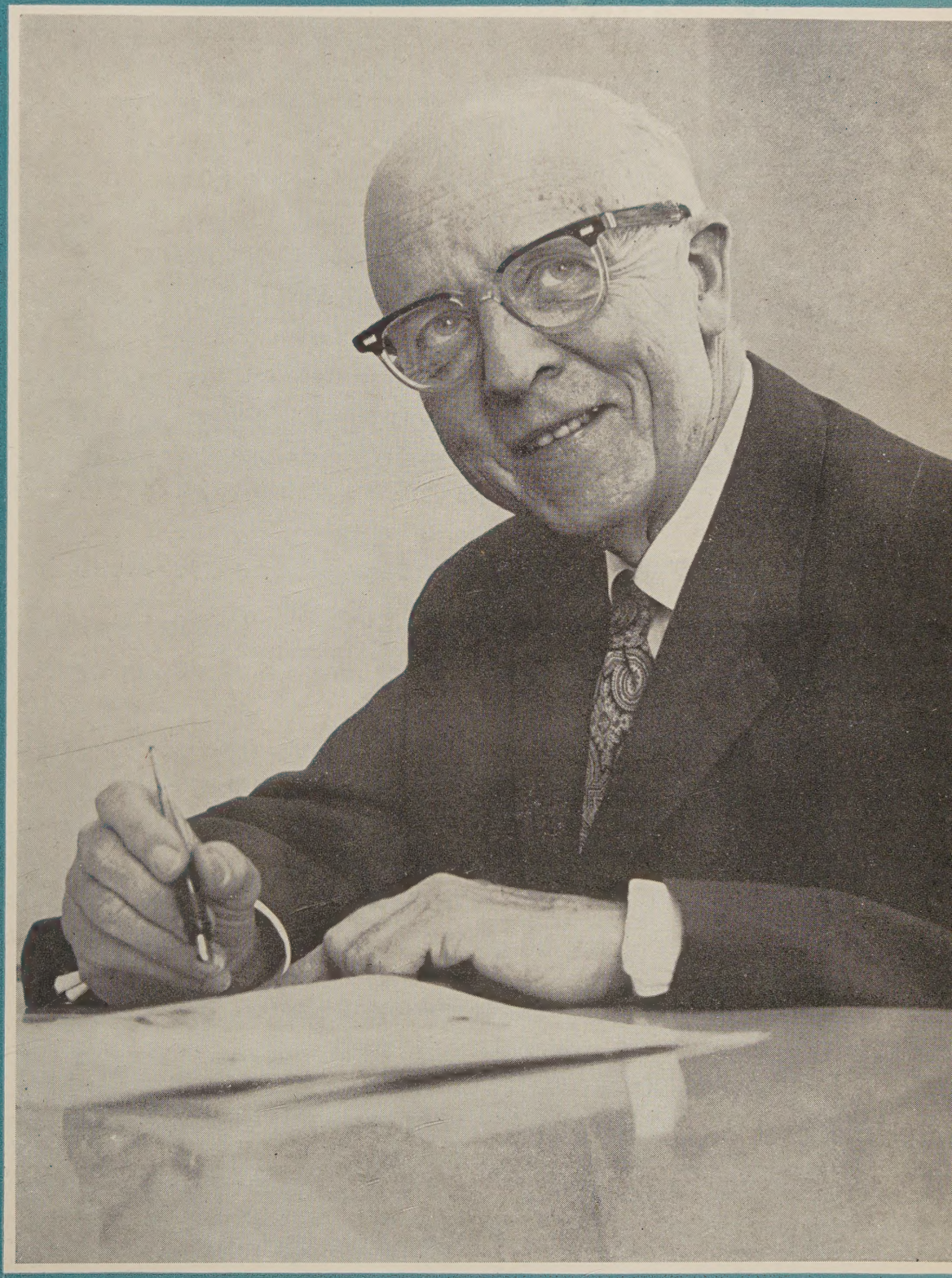
Right Man
For Japan
Kenneth C. Hendricks

★

SEPTEMBER
1961

★

Price 25 Cents



September, 1961

Vol. 43 No. 8

# WORLD CALL

International Magazine of Disciples of Christ

## The Cover

The cover photograph of George W. Buckner was taken at his World Call editorial desk by Donald Mitchell shortly before Dr. Buckner brought his twenty-six years of service to a close and moved to North Carolina recently. This issue of WORLD CALL, the annual ministry number, is dedicated to Dr. Buckner in appreciation of his contribution to the life and thought of Disciples of Christ and of his part in bringing the united church one step nearer to fulfillment. The September issue is a reminder of the importance of a capable, trained and dedicated ministry for every congregation.

## Hidden Answers

1. Where will the twenty new Disciple missionaries serve?
2. What is a Supplemental Gift Pension?
3. What was Herbert Leslie's occupation before entering the ministry?
4. What is the first step for a pulpit committee suggested by Mr. Wood?
5. What did Herbert Shirley ask for?
6. What is the "right" size for a registration card to be used in church?
7. How much money did American churches spend last year on construction?
8. What are some suggestions offered by Barton Hunter to meet unemployment?
9. What has Christian learning in the home to do with the nation's faith?
10. Name six of the speakers scheduled for the Kansas City Assembly.
11. Who is Edwin O. Reischauer?
12. What honor recently came to the National Council of Churches?

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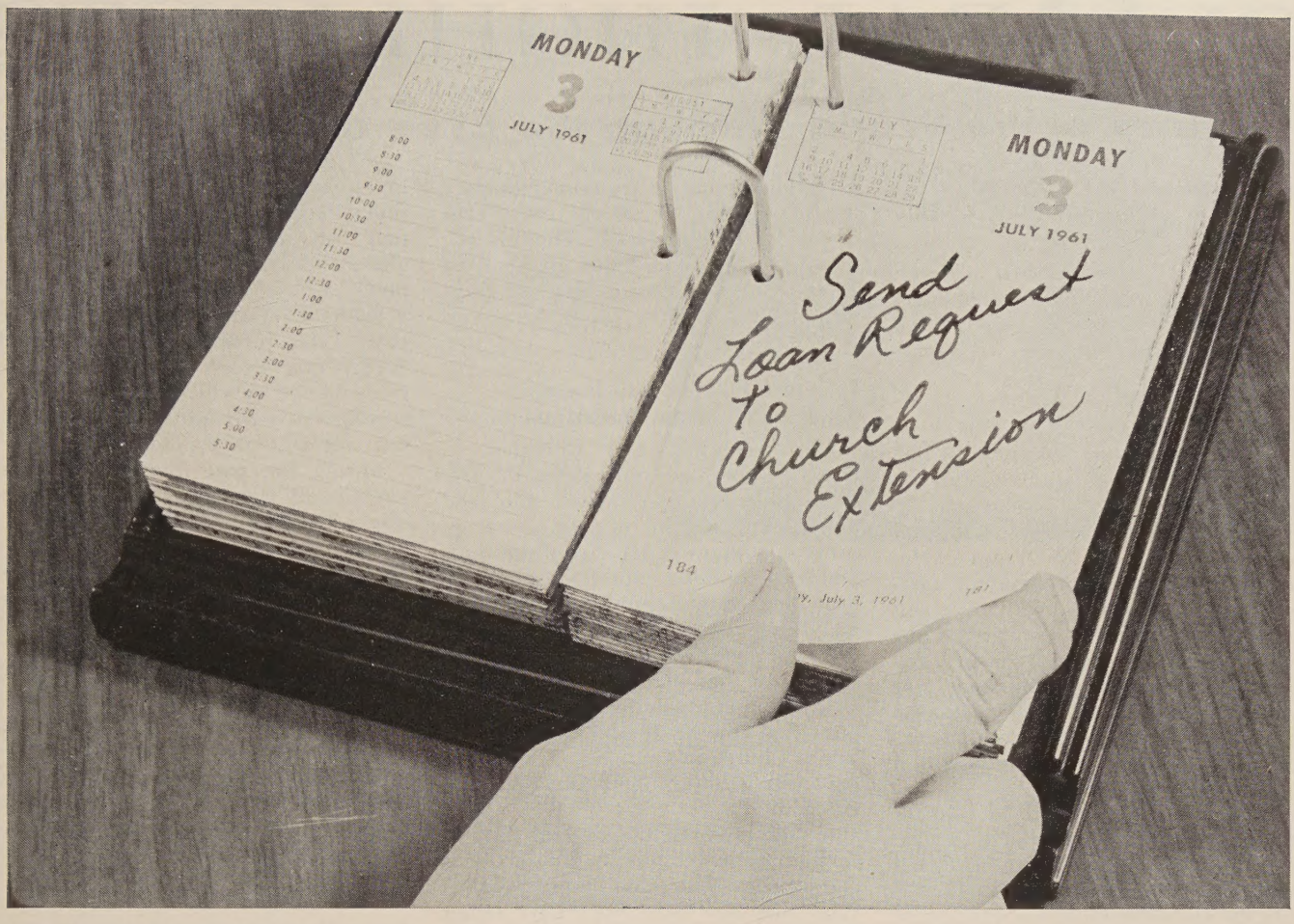


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# GLOBAL HIGHLIGHTS

## News of the World Through the Eyes of the Church

### International CWF Officers Elected at Quadrennial Assembly

WEST LAFAYETTE, IND.—Mrs. O. Ivan Cole of Cincinnati was elected president of the International Christian Women's Fellowship at the second Quadrennial Assembly, held at Purdue University here July 19-23.

Mrs. R. O. Pearson of Abilene, Tex., was named vice-president by the 3,200 Disciple women who attended the sessions. *(See "Women and World Highways" on page 33.)*

Creation of a special scholarship fund honoring Miss Jessie M. Trout of Indianapolis was announced in the business session. Miss Trout will close out her work as executive secretary of the department of Christian Women's Fellowship of The United Christian Missionary Society in September to become the United Society's first executive secretary in field liaison, traveling to a number of mission fields.

The scholarship fund will be used for the education of nationals in several countries where there are churches founded or aided by Disciples.

At the Quadrennial it was announced that Disciple women gave $1,970,279 to world outreach causes through the communion's Unified Promotion during 1960-61. This is almost $100,000 more than the total for the previous year.

"Choose Ye This Day" was the general theme of the five-day assembly of women from throughout the United States and Canada.

In the assembly's keynote address, Mrs. William K. Evans of Austin, Minn., president of the CWF during the past four years, said woman's emancipation has brought her increased responsibilities and more difficult choices.

"The time has passed that we can blame men for wars, for crime, for poor legislation, and for all the other evils of our day," she declared. "They are our responsibility, too, and they are involved in many of the choices that we must make. Doing nothing about them is in itself a choice."

### Pamphlet Gives Guidance To East German Christians

BERLIN. (EPS).—The Christian in East Germany "can only accept the fact that he lives in an atheistic state and put up with it; but he must never approve or support it. He should not show political resistance, nor leave the German Democratic Republic; he should go on living and enduring in Christian faith and patience in the position in which God has placed him."

This is one conclusion in a pamphlet published recently by the United Evangelical Church in Germany. The church has congregations in both East and West Germany.

It said, however, that in "all cases of conflict between the state's demands and God's orders, God's word remains valid that one must obey God rather than men." This would be true, especially, in the rejection of atheistic ideology "even if this leads to distress or death."

### Council on Unity Welcomes United Church Resolution

INDIANAPOLIS.—The Council on Christian Unity of the Christian Churches (Disciples of Christ) recently expressed satisfaction over a move by the new United Church of Christ to enter conversations looking toward possible union of the two churches.

A statement was issued by the Council after the Third General Synod of the United Church of Christ, meeting in Philadelphia, Pa., adopted a resolution directing its Commission on Christian Unity and Ecumenical Study to begin conversations on unity with Disciples.

William Jackson Jarman of Champaign, Ill., president of the Disciple agency, and George G. Beazley, Jr., of Indianapolis, executive secretary, said a representative committee stands ready to start the talks in September.

During the past fourteen years, assemblies of the International Convention of Christian Churches (Disciples) have repeatedly authorized the Council on Christian Unity to be ready to participate in discussions that could lead to union with the emerging United Church of Christ.

The United Church of Christ is the product of the union of the Congregational-Christian and the Evangelical and Reformed Churches.

The resolution, passed on July 6 by the United Church, asks its commission to enter into unity conversations with the Christian Churches "at the earliest mutually convenient time."

### Four Communions Unite In Texas Campus Program

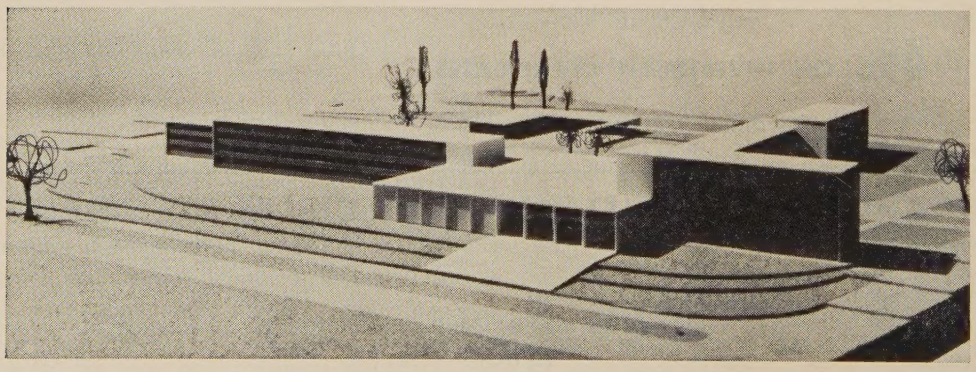
AUSTIN, TEX.—Disciples of Christ and three other communions have announced that they are consolidating their religious teaching programs at the University of Texas here.

Each has maintained a separate Bible Chair at the university.

The announcement called "the United Bible Chair . . . an effort to avoid duplication and another innovation of the ecumenical movement which is becoming widespread in the Protestant churches."

The other three communions are

## Construction Begins on World Council Headquarters in Geneva



**Construction is under way on the new headquarters building of the World Council of Churches in Geneva, Switzerland. The 250-office building, shown in the architects' drawing at the left, is being constructed at a site on the northwest side of Lake Geneva, a short distance from the Palace of Nations and headquarters of various other international organizations. The building, to cost $2.5 million, will be ready by mid-1963.**

Methodist, Presbyterian and Episcopal. Since 1905, when Disciples established a Bible Chair at the university, the bodies have maintained separate posts with church representatives as teachers for the courses offered.

### Churches Urged to Look At Economic Practices

NEW YORK.—Sixty church administrators, probing the economic practices of America's churches, emerged from an intensive three-day consultation here in the summer with the recommendation that it is time for the churches to "practice what they preach" and submit to a searching self-examination of their own housekeeping.

In the first and pioneering meeting of its kind, convened at Warwick, N. Y., by the department of the church and economic life of the National Council of Churches, representatives of sixteen member church bodies in the NCC and lay consultants from other organizations explored pastors' salaries, pensions and insurance, personnel policies, money-raising methods, and investments.

They found many ministers underpaid, inadequate provisions for pensions and insurance, and the need to improve personnel practices for secretaries, janitors and other employees. They noted that the day of the church bazaar is almost gone as money-raising methods increasingly exclude commercial activities, and they recommended investments "which promote the social concerns of the church."

## Heritage Foundation Honors National Council

**John L. McCaffrey, left, president of the American Heritage Foundation, presents the Outstanding Citizenship Award to J. Irwin Miller, president of the National Council of Churches, for NCC efforts in "building Christian citizenship." At right is NCC general secretary Roy G. Ross, a Disciple.**

—NCC Photo

### Fair Treatment for Minorities Asked of Hindus in India

BHOPAL, INDIA. (RNS).—Prime Minister Jawaharlal Nehru has appealed to Hindus for fair treatment of Christians, Muslims and other minority groups in India.

"Christians are as much Indians as anyone else. They must have full opportunity," he told a public meeting in this capital city of Madhya Pradesh, where seven years ago a committee was appointed by the state government to investigate charges that Christian missionaries were carrying on anti-Indian activities.

(The committee issued a report in 1956 which recommended that the "large influx" of foreign missionaries be checked as "undesirable" and that properties of foreign mission bodies be turned over to "national churches or

## Congolese Leader, on U. S. Visit, Thanks Disciples for Concern

LONG before we had an opportunity to know you, you loved us and sent your missionaries to us. This we will never forget."

This is the statement made recently by Jean Bokeleale, Congolese leader who soon will become general secretary of the Christian Churches (Disciples of Christ) in his country. Mr. Bokeleale was in the United States June 30-July 29 visiting Disciple centers and seeing American church life. He was accompanied by his wife, Jeanne.

Mr. Bokeleale, who still is studying at the Protestant Theological Seminary in Brussels, Belgium, said he saw his purpose in coming to the United States as that of learning from those who have had more experience.

He said that he is confident now about the eventual happy outcome of the situation in Congo. He cited, however, as some of the critical needs of his people: the acute suffering of many because of poverty; the need of mission contact with isolated Christians; the need for more missionaries; and the urgency of the establishment of a Protestant university for the new republic.

"If Protestants don't have an adequate training center, it is as if we have a house without a roof," he said.

The dynamic Congolese leader is the father of six children. Only two other members of the Congo Christian Churches (Disciples) have ever visited in the United States.

Born as the first son of a Christian marriage entered into by his father after his conversion, Mr. Bokeleale grew up in the Lotumbe area and was graduated from Congo Christian Institute at Bolenge. He later returned to the school and taught there fifteen years. In 1956 he was called to teach religious courses in four government schools in Coquilhatville. He and his wife left Coquilhatville in 1958 for service at the World's Fair in Brussels and then study.

**The Bokeleales of Congo chat with former Disciple missionaries to the republic. At the left is Mrs. Virginia Clarke. On the right are Mr. and Mrs. Walter Cardwell. All three served as interpreters for the couple during their month in the United States.**

—Photo by Inabinett

holding bodies, or to an international holding body." The report was ignored, apparently on the advice of the government of India, but charges continue to be made in the state against Christians from time to time.)

Pointing out that Moslems and Christians constitute only a small percentage of the state's population, Mr. Nehru said:

"It is the Hindus' responsibility to look after them and to create a climate of confidence among them. It is their duty, national and moral, that they create this climate of confidence and assure the minorities of equal treatment. The minorities are our own people."

### Eight Churches Apply For WCC Membership

GENEVA.—Eight churches have applied for membership in the World Council of Churches since the meeting of the Central Committee in St. Andrews, Scotland, in August, 1960.

The applications of these churches, together with any further applications which will arrive before next November, will be submitted to the Assembly of the World Council to be held in New Delhi, India, from Nov. 18 to Dec. 6.

Election to membership will be by a two-thirds vote of the member churches represented at the Assembly, each member church having one vote.

The churches and their membership are as follows:

The Moravian Church of the West Cape Province, South Africa, 28,000; the Presbyterian Church in Trinidad, 5,500; the Evangelical Church of New Caledonia, 3,500; the Union of Baptist Churches of the Cameroun, 15,000; the United Church of Central Africa in Rhodesia, 16,000; the Pentecostal Church of Chile, 10,000; and the Holy Synod of the Russian Orthodox Church in the U.S.S.R.

### Campbell Window Installed At Ahorey, Ireland, Church

AHOREY, NORTHERN IRELAND.—An Alexander Campbell memorial window has been installed in the historic church here which Campbell's father, Thomas, served before coming to America.

Paul Burton, minister of the Minnesota Avenue Christian Church of Washington, D. C., represented the World Convention of Churches of Christ (Disciples) at the dedication on July 30.

The window carries the inscription, "To the glory of God and in memory of Alexander Campbell, once a member of this congregation and co-founder, with his father and others, of the Christian Churches (Disciples) in America."

At the side of this window, resting on an especially designed pedestal, is a leather-bound book containing the

—Photos by Inabinett

**New missionaries of Disciples of Christ shown here speaking to United Society trustees in June are, left to right, Mrs. Hopper, Miss West (now Mrs. John Huegel), Mr. and Mrs. Kintner, Mr. and Mrs. Kilgore, and Dr. and Mrs. Goodall.**

## Twenty New Disciple Missionaries Appointed

TWENTY new missionaries have been appointed by The United Christian Missionary Society for work in six of the fields served by Disciples of Christ.

Eighteen of them, including four medical doctors, were appointed at special services during the second Quadrennial Assembly of the International Christian Women's Fellowship at Purdue University on July 22. Appointment services for the others were held in Indianapolis earlier.

The new missionaries are as follows:

Charlotte Spainhower Allen, education, and Robert R. Allen, churchmanship, *India.*

Dorothy Menzies Bicks, education, and Rex Alexander Bicks, administration, *India.*

Elizabeth Smiley Bremer, education, and Joseph Daniel Bremer, education, *Japan.*

Siegried Achorn Centerwall, medicine, and Willard Raymond Centerwall, medicine, *India.*

Joan Hovis Eubank, Christian education, and Louis Allan Eubank, churchmanship, *Thailand.*

June Fulco Fleshman, education, and Earl Keith Fleshman, medicine, *Congo.*

Eunice Batey Goodall, education, and Harrison Malone Goodall, medicine, *Congo.*

Mrs. Ida Tobin Hopper, special service in *Mexico.*

Gwendolyn Roberts Kilgore, education, and Charles Franklin Kilgore, education, *Mexico.*

Sallie Sheppard Kintner, education, and Robert Judson Kintner, music education, *Paraguay.*

Miss Wanda Yvonne West, education, *Mexico.* (Miss West is now the wife of John Huegel, missionary with the United Society serving in Aguascalientes, Mexico.)

**Other new missionaries, left to right, are Dr. and Mrs. Fleshman, Mr. and Mrs. Eubank, Drs. Willard and Siegried Centerwall, Mr. and Mrs. Bremer, Mrs. Bicks, and Mr. and Mrs. Allen. Mr. Bicks, to serve in India, was not present.**

names and addresses of the donors to the window.

### Minear Named Director of Faith and Order Program

GENEVA.—Paul S. Minear, professor of biblical theology at Yale University Divinity School, has been named director of faith and order for the World Council of Churches. He assumed his new post here on July 1.

Yale University has granted a leave of absence to Dr. Minear. The theologian will head a three-man department dealing with doctrinal differences between the churches and organizational barriers to Christian unity. He also will be director of the Council's 100-member Faith and Order Commission, composed of outstanding theologians and church leaders.

### Ross Sees World Upheavals Demanding United Church Action

CHICAGO. (RNS).—Roy G. Ross, general secretary of the National Council of Churches, warned here this summer that only by united action can the churches be convincing in their proclamation of the gospel—"the sole hope for preserving civilization in this day of scientific, political and social upheavals."

The Disciple ecumenical leader told the NCC's policy-making General Board, meeting here, "We dare not neglect in such a time to seek the fullest understanding of both our mission under Christ and our unity in him as his agents for the fulfillment of that mission."

### Asian Students Get Grants From Disciples for Study

INDIANAPOLIS.—Four students from Southeast Asia have been granted scholarships by The United Christian Missionary Society for graduate study in the United States.

The grants, intended to help young Christians prepare for service among their own people, were announced here recently during a meeting of the board of trustees of the United Society.

Recipients of the one-year scholarships are Mrs. Irineo F. Santos and Daniel P. Rasay of the Philippines, Gilbert Hwang of Hong Kong, and Teruo Ishizawa of Japan.

### Government Issues Statement on Social Security for Ministers

WASHINGTON, D. C. (RNS).—The U. S. Internal Revenue Service announced here that, effective immediately, ministers will no longer be permitted to withdraw a waiver certificate, once it is filed, declaring exemption to participation in the Social Security system and payment of the tax.

Ministers are exempt from Social Security taxes, and ineligible for benefits, unless they voluntarily elect coverage by filing the waiver on Form 2031.

Congress passed legislation last year giving clergymen one more chance to elect Social Security coverage. However, in doing so, they must pay the tax for the year preceding the one in which the waiver is filed, as a penalty for late election.

## Requests to Church Extension Total $2.7 Million

**Mrs. Blanche Wickes at left, treasurer of the Board of Church Extension, reviews $2.7 million in loan actions taken recently by the Disciple board with Harry M. Davis, director and minister of First Christian Church, Hopkinsville, Ky., center, and Robert Merricks, board chairman, of Charleston, W. Va. The actions involved 51 requests of churches.**

—Photo by Mitchell

### Disciples "Adopt" 100 Refugees in Current Year

INDIANAPOLIS.—Disciples of Christ in the United States have "adopted" more than one hundred refugees since January, a staff member of The United Christian Missionary Society reported here at the end of July.

Most of the refugees are Dutch Indonesians. Others include persons from Cuba, Yugoslavia, Bulgaria, Germany and Greece.

Miss Ella Williams, coordinator of relief and rehabilitation in the department of Christian action and community service of the United Society, reported that the registration for church sponsorship is done through the World Council of Churches in Europe. The names are then forwarded to Church World Service in New York and distributed among twenty-nine participating communions.

Sponsoring churches are responsible for securing jobs and living quarters for the refugees, arranging for night-school classes, and providing necessities upon their arrival.

### Refugee Expert Stresses Wide Gulf Between Nations

PHILADELPHIA. (RNS).—The gulf between the world's "haves" and "have nots" is the greatest cause of unrest and will have to be substantially narrowed in the interest of international peace, an expert on the world's needy said here in July.

The needs were summarized by Leslie E. Cooke of Geneva, director of refugee service for the World Council of Churches.

He pictured the world's privileged one-third, virtually confined to western Europe and North America, as having 17 per cent more food than it needs, an average of almost two rooms per person, three-fourths of the world's doctors, and an average life span of 68 years.

By contrast, the other two-thirds have 24 per cent less than their food needs, housing that averages five persons to a room, one-fourth of the world's doctors, and a life span of 32 years.

Dr. Cooke put the world's homeless at 40 million. The World Council relief agency last year resettled 12,000 persons, mostly Europeans and Dutch Indonesians, and placed 1,200 elderly in homes in western Europe.

### Disciple College Program To Prepare Lay Ministers

CANTON, MO.—An educational program to prepare lay ministers for service in churches where ordained ministers are not available will be initiated this fall by Disciples of Christ.

The new lay ministerial program is sponsored by Culver-Stockton College here in cooperation with The United Christian Missionary Society and the

## Special Days

| | |
|---|---|
| **Sept. 3** | **Labor Sunday** |
| **Sept. 10** | **Go-to-College Sunday** |
| **Sept. 24-30** | **Christian Education Week** |
| **Sept. 29-Oct. 5** | **International Convention Assembly** |

Missouri Association of Christian Churches.

To be offered at a number of Disciple campuses in Missouri, the fully-accredited college program is part of the off-campus adult education activities of Culver-Stockton.

Other Missouri colleges cooperating in the program include Missouri School of Religion and Christian College, both of Columbia; Drury School of Religion, Springfield; and William Woods College, Fulton.

### Winners Named in Stewardship Contest

INDIANAPOLIS.—Miss Jacquie Wash of Frankfort, Ky., and Miss Michelle Moe of Laramie, Wyo., won top national honors in the Christian Youth Fellowship and Chi Rho fellowship divisions of the recent Youth Stewardship Essay Contest sponsored by Unified Promotion.

All essays were written on the theme, "Purpose for life," dealing with stewardship as an integral part of the Christian life.

### Philippine Church Federation Headquarters Nears Completion

MANILA. (RNS).—Designed as a "symbol of Protestant unity," the $60,000 headquarters building here of the Philippine Federation of Christian Churches is expected to be completed in September. This is the report of José A. Yap, the interdenominational federation's executive secretary.

Known as the Ecumenical Center, the four-story structure will house offices of the federation and American mission boards cooperating in meeting construction costs.

### 100,000 Attend Closing Rally of German Protestants

BERLIN. (RNS).—In a striking demonstration of Protestant unity in a divided country, more than 100,000 Christians from East and West Germany jammed West Berlin's Olympic Stadium for the closing rally of the German Evangelical Church Day Congress.

The gathering included an estimated 5,000 persons from the Soviet Zone and East Berlin who disregarded Communist threats and intimidations to participate in the five-day congress, held under auspices of the Evangelical Church in Germany.

### Christianity Seen Identified Closely with Western Culture

BUCK HILL FALLS, PA.—A Nigerian churchman warned here recently that Christianity's identification with Western culture poses critical problems for the continuing spread of the faith in Africa.

The warning was voiced by E. A. Adeolu Adegbola, principal of the Laymen's Training Institute at Shagamu, Nigeria. Mr. Adegbola, now pursuing graduate study at Union Theological Seminary in New York City, spoke at the annual meeting of the United States Conference for the World Council of Churches.

The church in Africa, he said, is "confronted with the task of discovering how the gospel can be proclaimed in such a way as to present it not simply as an ingredient of a foreign civilization which a man may or may not adopt for himself, but as the word of God, the word which demands a verdict, a Yes or No from man to God."

A major difficulty, according to the speaker, is how to avoid preaching the Christian gospel as an alternative to communism. He said we must not "place Karl Marx on the same pedestal with Jesus Christ."

## Beneath the Spire

OLIVER W. MCCULLY, Toronto, Ontario, general secretary All-Canada Committee of Churches of Christ (Disciples) since 1941, is also Canadian representative Pension Fund of Christian Churches (Disciples of Christ) . . . a graduate College of Churches of Christ in Canada, held pastorates at Portage la Prairie, Manitoba, and Owen Sound, Ontario . . . served on board of directors International Convention of Disciples, president National Association of State Secretaries, recording secretary, 1955 Toronto World Convention of Churches of Christ (Disciples) . . . delegate to 1948 Amsterdam and 1954 Evanston Assemblies of World Council of Churches . . . former vice-president Canadian Council of Churches . . . member Hillcrest Church, Toronto.

Mr. McCully

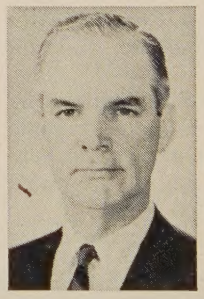
* * *

LENA MAE (MRS. WILLIAM E.) CLINTON has held numerous responsible leadership positions in several Texas Christian churches, as well as in state and national organizations . . . born at Garrison, Tex., Sept. 4, 1900, served in churches at Orange, Port Arthur and Athens before moving to Dallas, July, 1926, where became member Oak Cliff Christian Church . . . member Oak Cliff official board, formerly president for several years of women's missionary organizations, has been chairman deaconesses . . . church school teacher of juniors since 1926, presented historical pagaent and compiled Oak Cliff Church history and yearbook in 1956 . . . dean daily vacation Bible school many years, served three years as president Dallas County CWF . . . former president of Texas women's work, member board of managers of The United Christian Missionary Society . . . has been secretary Texas Council of Church Women, first vice-president Dallas County Council of Church Women.

Mrs. Clinton

* * *

MATTHEW E. WELSH, trustee and elder of First Christian Church, Vincennes, Ind., is serving four-year term as 41st governor of Indiana since Jan. 9, 1961 . . . graduate University of Pennsylvania, 1934, holds Doctor of Law degree from University of Chicago Law School, 1937 . . . has served as State Representative and State Senator in Indiana General Assembly . . . Lt. in U. S. Navy, 1944-46 . . . U. S. Attorney for Southern District of Indiana, by appointment of President Harry S. Truman, Feb. 1950, until April, 1952, when returned to private practice of law . . . born in Detroit, Mich., Sept. 15, 1912, he and his wife, Virginia, have twin daughters, Kathryn Louise and Janet Marie, students at Indiana University . . . trustee Vincennes University, Vincennes Y.M.C.A., member board of directors Kennedy Memorial Christian Home, Martinsville, Ind.



Gov. Welsh

—BELL RINGER

# WORLD CALL

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# Salute to a Disciple Statesman

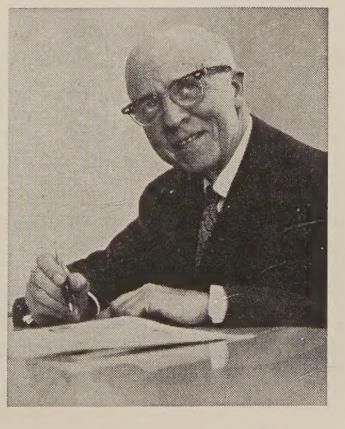
EDITORIAL NOTE: *The following statement was written at the request of* WORLD CALL *by Virgil A. Sly, chairman of the division of world mission of The United Christian Missionary Society. Dr. Sly serves as chairman of the World Call Publication Committee. Here he expresses the appreciation of Disciples of Christ for the leadership of George Walker Buckner, who retired on June 30 as editor of this magazine. The photo of Dr. Buckner at the bottom of this page and on this month's cover was taken in the late spring at the World Call offices in Missions Building. Dr. and Mrs. Buckner have moved to Glenn Heights, Chapel Hill, North Carolina, where they have built a retirement home.*

GEORGE Walker Buckner came to WORLD CALL from successful and fruitful pastorates. When Dr. Buckner became editor of WORLD CALL in 1935 its circulation was approximately 30,000. As of July 1 this year the circulation was almost 77,000. His twenty-six years of editorial service has lifted WORLD CALL to an enviable position of world recognition in the field of religious journalism. The magazine has become one of the top Christian periodicals in the interpretation of the cause of world Christianity. His acknowledged leadership in the field of Christian unity among Disciples of Christ has been marked by significant progress of Disciple concern for the extension of Christian unity within the Protestant world.

Dr. Buckner has been at the heart of the ecumenical movement at home and throughout the world. His acceptance as an interpreter of Disciples' positions in ecumenical areas is a testimony to his clarity of thought and his passion for cooperation and unity.

His leadership on behalf of Disciples through the Federal Council and the National Council of the Churches of Christ in the U.S.A. and through the World Council of Churches has been received with respect. His attendance at meetings of Christian statesman throughout the world has been marked by a consistent, thoughtful, creative contribution to the advancement of the cause of Christ in a broad and comprehensive framework.

**George Walker Buckner**
**Editor**
**1935-1961**



AS a student of world affairs Dr. Buckner has been received by world political leaders on behalf of the cause of the world Christian movement. All of these contacts have meant much to his clarity of insight in the interpretation of world affairs as related to world Christianity.

George Walker Buckner has served his brotherhood for forty-six fruitful years, twenty years as a pastor, and twenty-six years as the editor of its leading international journal. Disciples of Christ owe Dr. Buckner much. He has served his brotherhood well and effectively. The agencies of the brotherhood whose stories have been told so comprehensively pay to him the highest tribute of affection and regard. It has been my privilege to be chairman of the World Call Publication Committee for fifteen years of his editorship. I can testify to the significant growth of the prestige of WORLD CALL through the years of his leadership.

Now as he closes his active service with WORLD CALL we pray that God may bless the work to which he has given his life and that we who continue in the responsibility he has laid down may build on the foundation he has so well laid.

—VIRGIL A. SLY

*Indianapolis, Indiana*

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## A Word from the New Editor

WITH this issue both WORLD CALL and I begin a new era. WORLD CALL under the editorship of George W. Buckner has come into wide acceptance and recognized maturity. It is my hope that it shall continue to grow and to exert a Christian influence. Dr. Buckner, known and loved around the world, has

taken the name of WORLD CALL into many nations, introduced it to leaders of the National Council of Churches and the World Council of Churches. He and an efficient staff have made the international magazine of Disciples of Christ a vital periodical for the local congregation, the missionaries and thousands of interested readers.

It is with deep appreciation that I receive WORLD CALL from the hands of an editor who has brought it to such high esteem.

I am sure that I speak for every reader when I wish Dr. and Mrs. Buckner success and happiness in their new home in Chapel Hill, North Carolina, and also in their coming trip to the World Council of Churches' meetings in New Delhi, India. As he continues to write and to speak concerning world affairs Dr. Buckner will continue also to influence the thinking of his readers and hearers for many years to come. I know of no churchman who keeps up with world affairs by diligent daily reading as does George W. Buckner.

All of us at the World Call offices and all of you, his readers and followers, join in wishing him well in whatever the days ahead may bring.

AND now to continue with another personal word about plans for the future of WORLD CALL. There will be no sweeping changes. Viewpoint and major policies will continue in much the same direction as in the past. James L. Merrell, who for the past six years has carried a major responsibility in producing the magazine, will continue as associate editor. Miss Evelyn Honeywell will continue as assistant to the editor and Mrs. Evylin Gribble will carry on her work as National World Call Secretary. The entire staff will go on uninterrupted.

There will be gradual changes in format and content of the magazine. We will try to continue to make WORLD CALL more and more attractive and interesting. We plan to make use of some new developments that are in the offing in the printing business. We want to relate the various articles to the layman as well as to the minister and to the missionary as well as to the local church leader. We believe that even more than ever, WORLD CALL will be an indispensable tool for everyone who wants to keep informed concerning the brotherhood and the world scene.

It is our hope here at the World Call offices that every congregation will eventually belong to the *Every Home Plan* at the unbelievably low rate of $1.50 per family per year. The periodical should go regularly to every church family. Until such a decision is made, however, each congregation may make use of the club plan (five or more subscriptions mailed at one time) to secure reduced rate privileges of $2.00 a subscription.

All of us at WORLD CALL wish to work with our readers to make every issue as interesting and helpful as possible. To that end we welcome suggestions from you, the reader. It is you that we want to help and it is the church of Jesus Christ that we seek to strengthen in everything we do and say and write.

—SAMUEL F. PUGH

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### *Where Ends the Frontier?*

ONE question vital to the church and every individual member had better be answered in action if not in word. That question—"Is American-style Christianity losing its mood of courage and daring creativity that has characterized it since Plymouth Rock?"

Everyone knows that in every congregation, in every section of the country and in every generation there are members who spend their lives protecting the status quo, objecting to change, proclaiming the validity of things as they are. In a sense this is good. Such people force the church to re-evaluate its hasty decisions and validate its proposed steps into a new way of thinking and acting.

What we fear is that the vehemence of the "status quo-ers," their insistence upon things as they have always been, will frighten away the dreamers, the creative-minded ones and those who see new tomorrows waiting to be used in tremendous new ways.

It should be remembered that courage and conviction brought dreamers to America on the *Mayflower,* that daring dreams and challenges lured the Disciples of Christ westward with the frontier year by year and decade by decade.

The year 1961 finds us in another new and significant decade, a period demanding change to meet the changing society in which we live. Crisis after crisis on the world scene cries out for a new criterion for international action, for a new application of Christian truth. But where is there an enthusiastic and a determined response to the challenge of new situations and new needs? What voice is saying that the gospel of Jesus Christ has a vital application to national problems?

HAS the church given evidence of overwhelming approval of the Peace Corps and suggested applications of which President Kennedy never dreamed? Have the 7,000 or so Disciple churches responded to the Decade of Decision suggestions until every congregation is aglow with ideas for each department, group and committee? Are the creative persons in any church being encouraged to stand tall, look far and think big? Are the professionals dreamers among us—the architects, the poets, the writers, the sculptors, the artists, the technicians—being challenged to apply their skills to new and exciting expressions of the Christian faith? We do not suggest that anything stable and durable should be discarded, but that new applications must be made to meet new needs and achieve great ends.

Creativity and a daring spirit are brothers. May they find fulfillment in the church and in our nation, forever.

*Story of a call—*

# From Pew To Pulpit

STORY and PHOTOS by
JAMES L. MERRELL

**LEFT—Herbert Leslie, right, chats with C. C. Thompson, minister of the Brookhaven Christian Church in Atlanta, Georgia, a congregation that felt Herb's dynamic lay leadership.**

**BELOW—Returning for a visit to the new offices of his old business, the American Charts Company, Herb discusses current production problems with Leroy E. Rogers, Jr., left, the president of the nationally known corporation.**

FIVE years ago Herbert Leslie was what the business journals call "a young executive on the rise." Not yet thirty years old, he had earned—by virtue of luck, talent and aggressiveness—a key position in the management world.

As an officer in the American Charts Company and the American Research Corporation of Atlanta, Georgia, Herb had achieved what appeared to be the peak of success. His average yearly income soared to the $20,000 mark. He and his attractive family moved into a luxurious new home in the Atlanta suburbs. His name was known to influential bank presidents and corporation executives across the nation.

But despite this, Herb Leslie was a restless young man. He loved his work and enjoyed the financial security of his position, but he was fighting a battle within. Everywhere he turned, he felt his deepening Christian convictions tugging him in a strange new direction. The business world still held its attraction, but the church began to call with greater insistence. Christian service began to claim more of his time until it demanded the ultimate response—dedication to the full-time ministry.

Herb Leslie yielded to the "high calling." Selling out his business interests and returning to his textbooks, he ventured forth on a new course that now is just begun.

**CONTINUED**

**In the photo above, Herb Leslie composes a letter with the help of his wife, Jayne. It has been difficult for the former executive to overcome old habits of letter-writing developed during years when he had a secretary.**

The road seems a bit uncertain, but for the first time in his life, he knows the direction in which he is going.

This man's story has special meaning to Disciples as they consider the theme of this year's Week of the Ministry, "The Church and the High Calling." What and who "calls" a Christian into full-time service? What motivation lies behind a person's decision to give *all* his talents to the cause of the Kingdom?

No one who has heeded the call is able to completely diagnose his decision. Herb Leslie can only speculate. Like many ministers, he admits there was no spectacular Damascus Road experience. Many small and persistent factors played their part. But underneath it all, he feels, was the patient hand of God, drawing him ever closer to a goal which was obscured but was there from the beginning.

The church did not always play a primary role in Herb's life. Born in New Jersey, he attended grade school in Pennsylvania and then returned to complete high school in the state of his birth. He was no stranger to the church, but family problems shackled him with heavy responsibility at an early age. The church could have only a marginal place in the life of a boy faced with the task of feeding and managing a household.

It was after a brief stint in the Army Corps of Engineers that new forces began to shape Herb Leslie's career. With the assistance of the G.I. Bill, and at the urging of a college counselor, Herb turned to seek higher education at Oglethorpe University in Atlanta. This was a turning point in his life.

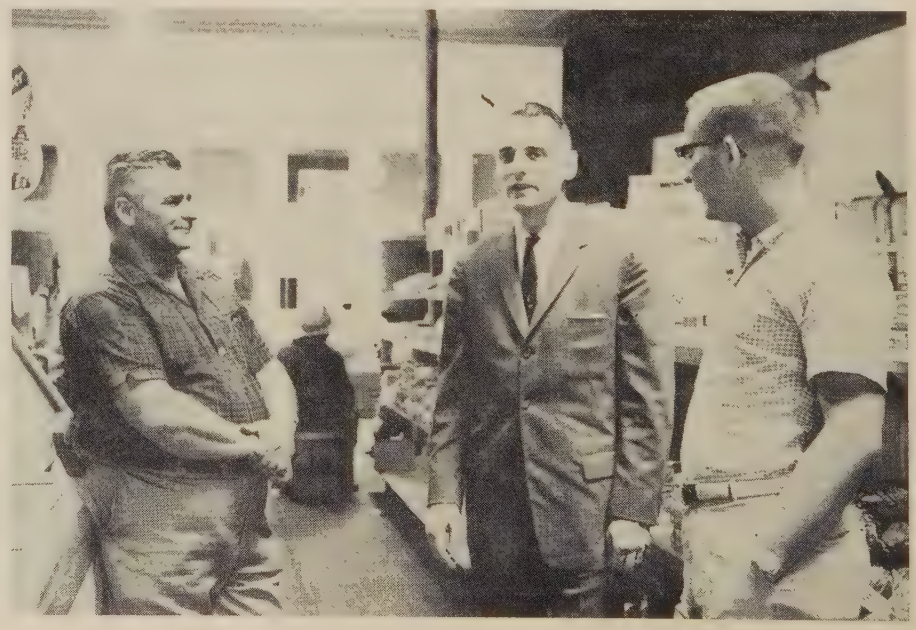
### Life Was Being Changed

Looking back on the course of events since that chance enrollment in 1947, Herb now sees how his life was being changed gradually but dramatically. Good things were beginning to happen.

In 1948 he married an attractive, talented Oglethorpe music student, Mary Jayne Phillips, of Chattanooga. Herb recalls the difficult weeks as they tried to stretch their small student incomes to keep their new household going. He remembers the "big day" when Leroy E. Rogers, Sr., a leader in the small Brookhaven Christian Church near the campus, approached Jayne with a job offer.

"Mr. Rogers was looking for someone to lead music at the Brookhaven Church," Herb recalls with a smile, "and when Jayne hesitated, I told her she *had* to take the job. It was three dollars a week, and we needed the money."

So it was in 1948 that Herb Leslie—a nominal Presbyterian since the age of twelve—came into contact with the Disciples of Christ. After two years of attendance at Brookhaven—while his wife earned the three dollars a week put up by Mr. Rogers—Herb placed his membership in that congregation.



**Herb visits with the owner of the general store at Good Hope, Georgia, and his son, right. As the pastor of the rural Good Hope congregation Herb has proved his ability, and he has won many friends for Disciples of Christ. Harry J. Berry, general secretary of the Christian Churches of Georgia, says that "to know Herbert is to love him." He describes the executive-turned-preacher as "keen of mind, sensitive of soul, dedicated to the purpose of Christ, and earnest in his deep convictions."**

**In the photo above Herb is seen in the pulpit of the attractive, rural Good Hope Christian Church. He has been one of a large number of students at Christian College in Athens serving Georgia churches. Herb feels at ease in the pulpit. Through the years he has taught adult church school classes regularly, and as a layman and businessman he has been called on for public speaking.**

Mr. Rogers also was responsible for another dramatic change in Herb Leslie's life. Through this Christian businessman, Herb was led into partnership in the American Charts Company, a firm specializing in computing and printing installment rate charts.

Herb still feels a close attachment to this company which he helped develop to a position of national leadership. Leroy Rogers, Jr., son of the founder and the current president, admits that it has been hard to adjust without the "Leslie touch" in the business. Herb traveled widely, selling the unique services of American Charts to leading corporations and building good will.

Herb and Roy take pride in the fact that their company held to high standards—as a "house of charts" and as a competitive business. Herb and the company were never satisfied with the common practices of plying prospective customers with liquor and entertaining lavishly. The reputation that has been built has been based on confidence.

Herb remembers the host of dedicated Christian businessmen he met in his travels. He recalls with special feeling the letter he received from one of his former clients, the vice-president of a large bank. This executive, when he learned of Herb's decision to enter the ministry, wrote: "I think it is wonderful. We have too few people who are truly dedicated for this line of endeavor."

### Business Had Great Appeal

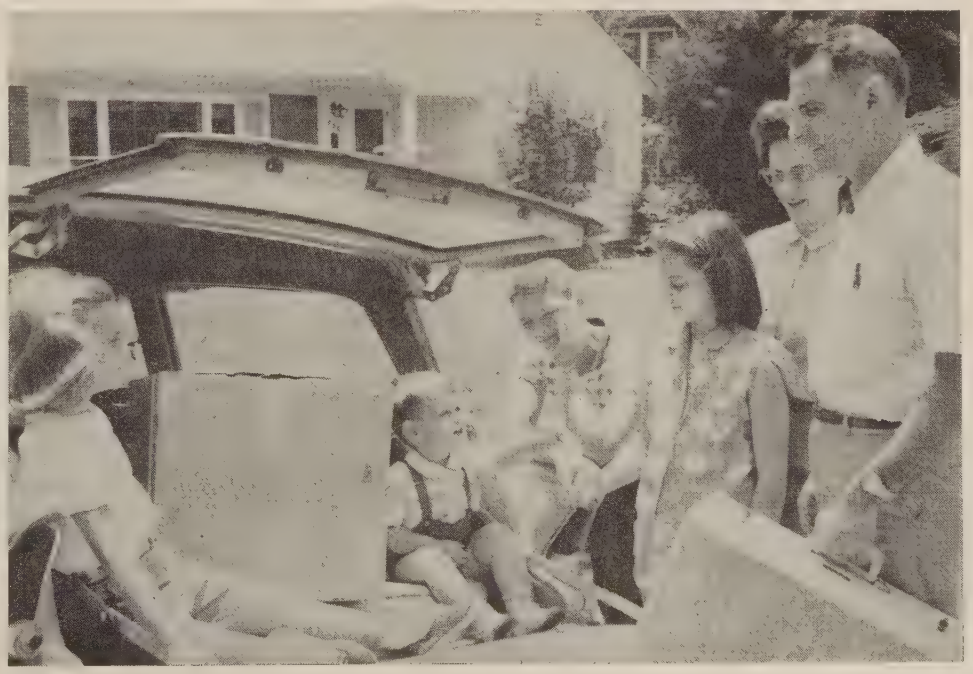
American Charts was a growing and interesting business. Herb Leslie could have realized the dreams of most men by merely staying at his post. But the same elder Mr. Rogers who had led Herb into business had started this young man's life down a second path of Christian service.

Herb and Jayne found themselves becoming more deeply involved in the church. At Brookhaven, Herb served as deacon, elder, choir member, Christian Men's Fellowship president, treasurer, and adult church school teacher. He was chairman of the official board and of the stewardship, membership, evangelism and building committees. The more he served the more he felt compelled to give additional time.

The building of the striking new Brookhaven church a few years ago brought matters to a climax. In heading up the committees for this construction program, Herb found that he was giving more hours to the church than he was to his work.

Leroy Rogers, Jr., remarks that he began to see that American Charts could not keep Herb much longer.

But Herb continued to resist the pull of full-time



**The Leslies gather at the family station wagon as the time comes for moving. Helping Herb and Jayne are, from the left, Sandra Jayne, 7; David Alexander, 2; Stephen Hallett, 12; and Christine Suzanne, 9. After careful study, Herb has enrolled in Vanderbilt University's Divinity School at Nashville, Tennessee. While earning his Bachelor of Divinity degree he will serve as pastor of the Christian church of Carthage, Tennessee, a village of 2,500 not far from the city of Nashville.**

service. It had been the elder Rogers' philosophy that a good Christian businessman can serve his Lord best as a layman by making a great deal of money and then by turning much of it back into the church. This was a good philosophy, but it didn't always satisfy.

Herb practiced his convictions about stewardship. When he found that he could not meet his pledge on the building fund, he sold his first new home in Atlanta and produced the $2,000 that was required. C. C. Thompson, minister at Brookhaven, recalls that Herb often promised to guarantee—out of his own pocket—pledges of others that were not being kept.

Herb tried to stick it out as a layman only, but he found little things beginning to goad. He had reached financial success, but he kept asking himself, "So what?" He found himself strapped financially to keep up with his neighbors. Then came the day when he discovered that one of his young daughters was fibbing to her friends about taking dancing lessons in order to keep up with their youthful boasting. Herb and Jayne began to see that, for them at least, this kind of life was not satisfying.

### Launched Building Service

Then Herb decided he would use his abilities at organization in launching a "package" church building service. His brother came to Atlanta to help him set up the Church Development Corporation—a non-profit company which would give comprehensive help to churches in construction. But this program did not get far off the ground. Herb sees now that it was too materialistic and would not have offered him the kind of fulfillment he wanted even if churches had accepted it as he had anticipated.

It was during this period that a friend of Herb's asked him a pointed question that led him to make the final decision to enter the ministry. In the midst of a building program, this layman asked Herb: "Why build more churches when you haven't got ministers for their pulpits?"

Herb says, "I couldn't answer his question without asking myself if perhaps I was not evading the call myself."

### Made Decision to Enter Ministry

And so it was that Herb Leslie—active layman and successful young executive—discussed matters with his family and made the choice. Last year he entered the University of Georgia at Athens to complete work for his Bachelor's degree. Taking courses at the Disciples' Christian College of Georgia, he also began preparing himself for seminary work and a new life as a Disciple minister.

The new adjustment has come hard in some ways. The loss of income has forced the family into a new and more austere pattern, and it will be some time before the six Leslies can begin to see financial security. After being away from the school desk for a decade, Herb has had to "hit the books" with a new determination.

For the past few months Herb has been serving as student minister of Good Hope Christian Church near Athens, where he has been proving to himself and to others that he has the ability and the determination to be a pastor and preacher as well as a capable administrator.

To visit in the Leslie household is to be with a family united in their new commitment. This past summer the family was in the midst of difficult decision-making in regard to seminary selection. Packing boxes were being dusted out and made ready. All were working together as a *Christian* family—in a unity of love and common purpose. The children seemed to share the excitement Herb and Jayne felt as they looked ahead.

Sitting on the floor of the modest Athens home which they have been renting, Herb and Jayne talked of their decision and of the future.

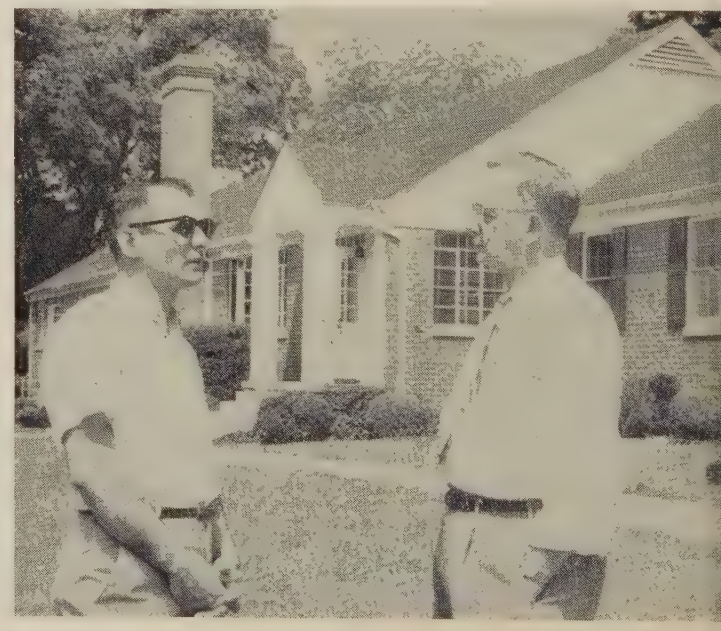
### Brings Many Questions

Herb has many questions which he brings into the ministry. He wants to know why the church is not answering some of men's deepest needs and questions. He wants to know why young people are restless . . . why adults are not spiritually aware.

He brings some answers. He knows of material prosperity, for as he says, "I have been there." And he knows that some things do not satisfy although they are hard to give up. He knows the tremendous difference that a vital faith can make in a person's life when God gets hold of an individual and will not let him go. As a former layman, he speaks the "lay" language and knows something of the problems of the pew.

Herb and Jayne dislike the word "sacrifice" in regard to their decision about the ministry. Some friends feel they are stepping backward, but those who know them realize that they are moving out in the only direction that for them can mean real joy. Herbert Leslie—a man "who couldn't avoid the church"—has heard a call and has given his answer.

**Herb chats with Jacob Strite, director of recruitment and ministerial activities at Christian College. Barton A. Dowdy is dean of this college, an accredited undergraduate school of religion that last year enrolled 22 in its fine program.**



# Jamaicans Grow in Stewardship

By JACK V. REEVE*

—Photo by J. S. Whitmer

**Jack V. Reeve, left, leads a stewardship conference as Jamaican leaders and R. S. Bennett, Disciples of Christ missionary, right, give assistance.**

I TOOK part in the Jamaican "invasion." In the early months of 1961, before the Cuban invasion, the lovely island of Jamaica was invaded by an entirely different kind of task force. A number of American congregations generously granted leaves of absence and provided transportation for their pastors to visit Jamaica as evangelists.

Before this campaign was finished, I also landed on this beautiful tropical island and was privileged to hear two of the fourteen visiting evangelists. Even though mine was a mission in the area of stewardship, it was appropriately joined to the evangelism emphasis. Around the world, from England, Scotland, Europe and a number of mission stations, have come reports of a new vitality in the churches as they devoted attention to Christian stewardship.

### Had Requested Aid in Program

Herbert Shirley, Jamaican secretary of the Christian Churches on the island, had asked for help in stewardship education and program. Mr. Shirley has a deep concern that his people may grow in this vital phase of their Christian experience. He asked for help through the Latin America department of The United Christian Missionary Society. The request was handed on to the central committee of Unified Promotion, for here a new policy was involved. Activities of the stewardship secretary up to that time had been limited to the United States and Canada.

Arrangements were made, and I joined the "invasion" in order to discuss stewardship program with church members there. Most Jamaicans could be described as being short on financial resources when compared with citizens of the United States. But they are ready to admit their prosperity as compared with the hungry masses of the world. Many Jamaicans have had little chance of gaining an education. Their opportunities are limited, but the people are intelligent, ready to follow a logical presentation and to strive for new concepts and growth. This, combined with their sense of humor and alertness, made the stewardship institutes a rewarding experience for me. If we can judge by their participation, they, too, benefited from our sessions together.

I have believed for some time that any significant revival within Christendom must be sparked by a deeper understanding of the meaning of the relationship between the Creator and his creatures, the Provider and the users, the Giver of Life and those who live. Before the trip to Jamaica, I had wondered if the same basic factors which make up the stewardship and finance program recommended to prosperous American churches would be applicable to churches surrounded by relative poverty and limited opportunity. In little more than a week's time we had eight different groups together representing most of our churches on the island. Working with these groups convinced me that the basic features in the church's program of stewardship are valid in a great variety of circumstances.

### Points Apply to All Situations

The following points proved to be central as we discussed stewardship in Jamaica, and I think they are equally necessary in any other situation:

*First, stewardship education is essential for all ages.*

In order to get their views, I asked the work groups where stewardship education should begin. Two of the answers were "Begin with the tithe" and "Begin in the home." This was not a bad start but it was not what I was fishing for. First, I was anxious to have the Jamaican Disciples see that stewardship is more than teaching people what to give and how to give. It deals with God's creation, providence and purpose and with man's response to each of these.

Man's larger stewardship is that of receiving grate-

*Mr. Reeve is assistant secretary for stewardship with Unified Promotion, "community chest" serving agencies of Disciples of Christ.

fully and using purposefully all that God entrusts to him. When he comes to the giving aspect of stewardship, man is not giving to God, but rather expressing thanks to God by giving to those causes which are trying to fulfill God's purposes for his people and world.

*Second, every congregation should be working to fulfill God's purposes.*

When this becomes evident the program of the church becomes more challenging and worthy of the support of its members. The church people of Jamaica share in the Caribbean's reputation for rhythm and music. Their singing makes a great contribution to a spirit of enthusiasm and fellowship. But some have been slow to see that the program of the church is more than preaching, singing and praying.

### Finding New Ways to Serve

Wherever the church is really on the march it is finding new and vital ways to fulfill God's purpose in service to his people—through evangelism, education, community service and missions. Even stewardship should be seen as a ministry *to* people rather than a use *of* people. When one is led toward a more genuine relationship with God, that is a ministry, but when one is pressured into giving without willingness, the process becomes exploitation.

Because most of their churches are located upon hills, the Jamaicans seemed especially pleased by the story I often told to make clear the church's need to become more forceful in its program planning.

When a little rural chapel sitting high on a hill caught fire one evening, the whole community turned out to join the bucket brigade. A member of the church who for many years had stayed away from worship was seen working just as hard as the others. One of the "more righteous" members chided him saying, "This is the nearest you've been to the church for ten years." The inactive member gave a quick answer, "Well, this is the first time in ten years I've noticed much going on up here."

### Church Must Be "Doing Something"

The lesson is quite plain. The church which is doing something has a better chance of winning support. One young Jamaican with a twinkle in his eye asked if I meant that they should set their church on fire. Of course, we should set the church on fire—the church is made up of people and when they are on fire they can change the world. Yes, that is stewardship and it leads to the next basic point.

*Third, church members need to see themselves as part of the church.*

We stressed this point by asking members of the group to describe their churches. Only a few were trapped into describing the building. Whenever we refer to what the church is doing it should be what "we" are doing and not what "they" are doing. We are being the church whether we act as a group or as individuals. We, as stewards, are evangelizing, teaching, healing, and ministering out beyond ourselves.

*Fourth, the Christian steward accepts his relationship to God as a responsible one.*

Many have tried to accept Christ as their personal Saviour without first accepting him as Lord. But it is not enough just to believe and attend worship; the steward must also *be* and *do* whatever his Lord wills for him to be and do. The whole stewardship program should develop this steward-Lord relationship.

If there is one barrier which holds people back from stewardship or from the Christian life, it is probably at the point of accepting the personal discipline which leads one to say, "Thy will, not mine." It is this discipline that brings the willingness to become involved, to commit oneself, to serve, to give. It is not until one becomes a Christian steward that one knows the unequaled joys of the disciplined life. The apostle Paul was speaking of this willingness when he wrote to Corinth, "For if the readiness is there, it is acceptable according to what a man has, not according to what he has not." (II Cor. 8:12)

Our mission to Jamaica was to plant these four basic ideas of stewardship in the hearts of those who make up the church there. I do not believe this was very much different from what the visiting evangelist-pastors were sharing. Some day I hope again to enjoy the warm and gracious hospitality of Jamaica and of Disciple people and leaders there. It was a joy to work with them.

Until I am privileged to see them again I have good news to feast upon. At their general convention held in April they gave a considerable amount of time to workshops. In these meetings they tried to apply basic stewardship beliefs and to develop methods which they need to help them grow in stewardship, in service to their fellow men, and thus to God.

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## Choices of a College Freshman

IF you picked up the college daily or scanned the pages of the yearbook, you could see that they read differently or picture, ofttimes, a different college or university from the one portrayed in the college catalogue. You will also see how easy it can be to get absorbed in a lot of things which crowd out fulfillment of the [school's] motto and purpose, rather than help to fulfill them. More choices lie before you—and again you need a scale of values to make those decisions.

The Christian student is no different from any other student in having to make choices. But hopefully he does not have to search so far and wide for his value scale. And again, hopefully, he will be wise enough to search out some sound counsel before he gets caught up in any campus whirl—or buries himself in the constant seclusion of study.

The denominational fellowship or the Christian association—many with full-time chaplains—on our campuses are there to aid in the decisions which college life demands. They are not "homes away from home," nor are they glorified youth fellowships. They do exist to serve the student in relating his Christian concerns and his faith to making the most of his college education.

—RICHARD VAN VOORHIS
*United Campus Christian Fellowship*

# The "Extra" Can Make A Difference

## *Three True Stories of the Ministry From the Files of the Pension Fund*

By WILLIAM MARTIN SMITH

Editorial Note: *These three stories are true. Only the names have been changed to avoid embarrassment of the persons involved. These stories are selected from the files of the Pension Fund. They represent retirement, supplemental gift, ministerial relief, widow and child benefits. Others just as striking could have been chosen from disability, full orphan, emergency relief and student grant files, says Mr. Smith, who is vice-president of the Pension Fund of Christian Churches (Disciples of Christ).*

FIRST of all, several people like Sam Jones are on the pension rolls. Brother Jones was a member of the Pension Plan from 1931 to February of 1937, when he retired at the age of sixty-six.

He had found some difficulty in getting his Iowa congregation to pay church dues during the nineteen-thirties. "No one pays a pension for me," said some land-owning deacons.

In 1935 (two years before he retired) the more concerned and generous members of the official board recognized that this participation was not only important to their pastor but to the church and the total ministry. So church participation was begun. The church and minister paid a total of $153.46 of Pension Plan dues in these sixty-two months of membership.

### Has Paid $7,762.42 to Jones

Since February 1937, the Pension Plan has paid $7,762.42 to Brother Jones. Of this, more than four thousand dollars was actually due him under the contract. In addition to these contractual (or funded) benefits, Mr. and Mrs. Jones have received the Supplemental Gift Pension since 1951, which has added more than thirty-five hundred dollars. This was sent to them because their contractual pension was below the minimum subsistence pension. Had Brother Sam been in the older "1919 Pension System" or if church dues had been paid for a longer period, the contractual pension would have been much larger.

At present, the Jones family receives $65 a month from the Pension Fund. It is the hope that contributions through Unified Promotion from the churches will increase these minimum pensions to $75 a month. Incidentally, every missionary who served from 1930 to the time of retirement receives a Supplemental Gift Pension.

Of interest to all is the fact that this minimum pension is of some magnitude. To provide it annually, $22,500 must be saved and invested at 4 per cent. What an investment the $153.46 has been for Brother Jones and the church!

The Joneses are now receiving nine times the pension they retired on in 1937. They have received already the total dues back 49 times over. On the basis of reasonable life expectancy, they will receive over 65 times as much as they and the congregation paid in dues.

### Worked in Hills of Kentucky

Here is another real case. Let us call this family the John Johnsons.

Brother Johnson worked for forty-five years in the hills of Kentucky. He often pastored two or three rural churches at a time. He came into the Disciples' ministry at the age of forty, having previously been a Church of God minister. Many of the congregations he served paid no salary; he received "free will offerings." None of his churches took part in the Pension Plan. He paid no dues.

In 1955, at 85 years of age, he was so feeble that no

**A retired minister, below, spends much of his time visiting various children's homes in his area. Here he reads to a boy and girl who are separated from their parents. Retirement years for many ministers are creative; others are crushed by circumstances of ill health or poverty.**

—RNS Photo

congregations were seeking his service. His 70-year-old wife provided most of their small income, averaging less than $60 a month, with work as a seamstress. They owned a little cottage. No social security check came to them. They had no living children.

Upon the recommendation of the Kentucky secretary and two other ministers who knew their circumstances, the Johnsons began receiving through the Pension Fund a ministerial relief grant in 1955 which now amounts to $30 a month. Any increase in this grant is dependent upon the increased giving of the churches to this cause.

Special amounts have also been sent to the Johnsons when funds were needed for medicine and eye glasses. With these and the regular monthly checks, they have received more than $1,600. In all probability the total gift money the Johnsons will need in their life-time will be more than $3,000. One hundred forty ministers, missionaries or their widows are now receiving such aid.

### Case of Death in Active Service

Here is the case of a death in active service. Several like it appear in the records. Since all the beneficiaries are living, let us call the family the CHARLES BROWN family.

Charles became a member of the Pension Plan in 1944. He was serving the church through one of its organizations. One hundred and sixty-eight such organizations take part in the Pension Plan, including seminaries, colleges, state and national boards.

Charles was a layman and a graduate accountant. No doubt he would have earned more money had he remained in private business, but he wanted to serve the church.

## Pension Fund Facts

### April 30, 1961

**Pension Plan**

| | |
|---|---|
| Members | 5,478 |
| Church and organization accounts | 5,705 |
| Beneficiaries | 1,588 |
| Widow—619 | |
| Children—77 | |
| Age Retirement—805 | |
| Disability—87 | |
| Average age at retirement | 69.3 |
| Age range in retirement | 62-99 |

**1919 Pension System**

| | |
|---|---|
| Active Members | 6 |
| Beneficiaries | 308 |

**Ministerial Relief**

| | |
|---|---|
| Regular recipients | 143 |

**Supplemental Gift Pensions** 976

Because of his business knowledge, Charles appreciated the extraordinary worth of the Pension Plan. He knew the Plan produced at least one-third more benefits than could be secured through secular sources, returning $3.00 in benefits for every $1.00 of church and member dues.

He died unexpectedly and Pension Plan benefits began at once for his family.

His wife, Martha, received $11,000 in the first check. Because Charles' salary base was not large and the length of his membership only a few years, the accumulation for the Widow Pension provides only $45.30 monthly. (Some Widow Pensions now exceed $130 monthly.) In Mrs. Brown's case, based upon present life expectancy, a total of $14,300 will be paid her in the Widow Pension alone.

### Minor Child Pensions Granted

Charles and Martha had three children. At the time of his father's death, Charles, Jr., was 15, Joe was 12 and Mary, 5. Three Minor Child Pensions, totaling $300 a year, add $25 a month to the Widow Pension. The total the Pension Fund expects to pay additionally is $3,100 for these Minor Child Pensions, since they continue to the age of 21, if the child is in school.

Charles, Jr., entered college this year. Therefore, he also receives the Scholarship Benefit, which is payable for children of deceased Pension Plan members whose full dues have been paid. This benefit provides a total of $2,000 for each child for the first four years of college. It is paid at the rate of $500 a year.

Mrs. Brown plans for Joe and Mary to attend college, too. Thus these benefits provide an additional $6,000 that will be paid by the Pension Fund to this family.

When the benefits already provided in the past three years are added to the projected benefits, the Pension Plan will pay more than $34,400 to this family. Of course, great as the benefits are, they will never make up for the loss of Charles Brown.

However, as long as we all face untimely death, it is gratifying to know that the church helps provide such benefits to widows and orphans, like the foursome at Mrs. Martha Brown's house.

### Stories Could Be Duplicated

The Pension Fund's account of the work in behalf of the ministry illustrated with the stories of the Joneses, the Johnsons and the Browns could be duplicated by more than five thousand others who have received more than twenty-one million dollars in support through the Pension Fund or its predecessor, the Board of Ministerial Relief.

What has made all this possible? In answer we can point to a church-owned and operated Pension Plan; estates from Christian stewards who care for the church and its ministry; regular gifts to this cause through Unified Promotion; the fact that operating costs are kept at a fraction of what is rightfully and reasonably required in the business world; and the fact that these are Christians working together in true fellowship and cooperation.

Your Church—

# Thoughts for a Pulpit Committee

By THOMAS E. WOOD*

"I THINK our new pastor ought to be a young man who will get along with the youth of our church," says the president of the Christian Youth Fellowship to the pulpit committee.

"Well, I think our pastor ought to be someone quiet and thoughtful, who will be understanding and helpful to us in our personal lives," comments a young deaconess.

"What we need," says the treasurer, "is a mature man who understands church finances and administration, one who can lead us in a growing program."

"Our new pastor ought to be a powerful pulpiteer at the height of his preaching ability," advises an elder.

Such is human nature! Each person is apt to see the pastoral needs of his church in the light of his own personal concerns. The young person is interested in the "life" of the church and its concern for youth. The young married deaconess sees the need for a minister who can counsel effectively. The treasurer is concerned for administration, perhaps for the effectiveness of a "professional" employee in the community. The elder sees an image of the great preacher, and he is concerned for theological soundness.

### Where Shall They Start?

In view of what might seem to be diverse pictures of the pastor the pulpit committee is expected to find for the church, where shall they start? What steps should be followed?

*The first step is evaluation of the needs of the church.* This calls for the committee to make a close study of the church, for out of such a study would come the decision as to the type of pastor who would fit any given situation. Perhaps the hardest task of all is for the church to see itself objectively.

The pulpit committee need not work alone in this task of securing pastoral leadership. Without exception, the executive secretary of the state and area organizations stands ready to assist in the entire process. He should be contacted at the outset.

An "Information Blank for a Church Seeking a Minister" is available from the state or area office and from the national Office of Ministerial Services in Indianapolis. It pinpoints many items that may be considered statistically or factually. Another method of evaluation might involve a brainstorming session. Any group of consecrated laymen and laywomen can "brainstorm" a series of factors which might have a bearing on the type of pastoral leadership to be called.

***If the talents of the pastor are properly blended with the needs of the church, the full fruits of his ministry will be reached.***

"But," someone may protest, "if we simply fit a minister into our present situation, won't we just be maintaining the status quo?"

Not necessarily. This procedure provides the chance to see new vistas of service, to press on with present successes and to correct the weaknesses of the present program.

After the evaluation process and in consideration of the insights gained, the committee will want to move to *the second step of gathering names of prospective candidates for the pulpit of the church.* The best source of help at this point is the membership of the church and the state or area executive leadership. The state secretary has at hand a long listing of ministers who might, in his judgment, fit the picture of the church situation which the committee has developed.

*The third step is to select, from the gathered listing,* the *man who will best fit the church.* Several factors will enter into this selection process. Is his educational background and experience of such a nature that he will fit your church and its needs? In looking at his past record of achievements has he shown strength that will match your church's strength? Has he shown proficiency in those areas where the committee has cited weaknesses? What do his references say about his abilities in your specific areas of concern? Each of these will have a bearing upon deciding whether or not this is the man with whom your committee should seek an interview.

### Personal Interview Is Crucial

*The last and perhaps most crucial step is the personal interview.* In the interviewing process, the committee should seek to determine the pastor's concept of the "ideal" church and its program. In the light of this it might be asked if the church could achieve this ideal —indeed, whether the congregation would honestly desire such an ideal. This suggests that if the expressed objectives of the pastor cannot be realized during his ministry, the chances are that both he and the church will probably experience much frustration in their relationship.

For example, if the pastor's concept of the ideal boils down to the present-day image of a middle-class, suburban church with 400-500 members which is growing numerically, but the call is from a semi-rural church of 200 members in a community of declining population, then it is altogether possible that it will result in a short pastorate. The pastor may move on when his "ideal" church presents itself again in another community.

Or again, if the pastor's

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definition of the "ideal" focuses upon a family-centered church that has across-the-board family type of programming and emphasis upon the family unit, then he may be dissatisfied with a church located in the inner city with an obvious mission to large segments of the rooming house and mid-town apartment dwellers. Perhaps, after a while, he may be a failure in his own eyes.

*This is not to suggest necessarily a shortcoming on the part of the pastor or the church in either of the above types of situations.*

### Each Works in Different Way

It is simply a reminder that some men work better in one situation than in another and this ought to be recognized. Too often the "calling of a pastor" has been out of a sense of frustration with over-attention to the church's treasury—financial rather than spiritual! The shortage of the ministry in the Disciples of Christ has been publicized to such a degree that it is not unusual for pulpit committees to become desperate in their attitudes after six weeks or two months without resident leadership. The result of this is that pastor and church have been mismated. Therefore, divorce has often become the inadequate and temporary solution.

These, then, are but four steps in pinpointing a pastor for a specific church: self-study or evaluation, the gathering of prospects in the light of the evaluation, the selection of a specific pastor after determining his strengths, and the interviewing process where pastor and church are surveyed with a view towards blending them together. If pastor and church have not been blended, the real fruits of his ministry will never be reached because he will move on. Instead of harvest there will be another planting by another pastor.

### *Christian Literature in Africa*

WE appeal to the churches in Africa to give to Christian literature a place similar to pastoral, educational and medical work. We challenge young people to consider written and audio-visual communications as Christian vocations. We urge the churches to observe a Literature Sunday every year, to encourage the work of book-stewards for their congregations and to discover talented young writers for the church. We appeal to church members to support Christian periodicals, and to aim at a target of a Christian periodical in every Christian home.

Every stage of communication is our concern, and we call every Christian in Africa to active proclamation of the Good News. As Christians we must work to make the Bible an open book to all men. Where illiteracy closes all reading to millions, the church must first of all teach its members to read the Bible. . . .

—MESSAGE TO THE CHURCHES OF AFRICA
*First All-Africa Conference on Christian Literature, Kitwe, Southern Rhodesia*

SO you are out of work. Cheer up! U. S. employment is up—and may be going higher. But wait. Unemployment is also up—and going higher.

Total employment edged up about a million persons between April and May of this year. During the first six months of 1961, total employment responding to seasonal demands increased about two million. Omitting the seasonal ups and downs of the past three years, employment has risen from a total of about 64 million to about 66.5 million and seems to be leveling off around that point.

To most of us, under these circumstances, it would seem that unemployment should be reduced by somewhere near the amount the employment is increased. But not so. According to U. S. Labor Department statistics, the number of unemployed persons has risen almost a million and a half in the past eighteen months. At present the seasonally adjusted rate of unemployment has remained just about level for six months at about 5 million or 6.8 per cent of the total working force. However, Labor Department officials are hazarding guesses of increased unemployment in the next year, some even guessing that unemployment might reach the 8 million mark at the peak of the seasonal unemployment period.

WHY this apparent contradiction of increased employment and increased unemployment at the same time? Part of the answer is found, of course, in our increasing labor supply. Each year thousands of new workers leave high school and college and enter the labor force. If the total number of jobs remains the same, therefore, there must obviously be competition for the jobs and resulting unemployment along with employment. Normally two processes would take care of this competition: (1) the retirement of older workers as younger workers enter the labor market, and (2) the creation of new jobs, since each new worker is also a new earner and *spender* who creates new demands and thus calls for new jobs.

However at the present time, our baby boom of the 1940's is providing us more new workers each year than we retire. This means a job squeeze. More important still, automation is doing away with a number of jobs each year. Thus, for example, between May and June of this year, as a record number of teen-agers entered the labor force, employment rose by 1.9 million to a total of 68.7 million *but* at the same time unemployment rose by 800,000 to 5.6 million.

Possible answers to this problem can be seen in at least four directions: (1) a massive retraining program to prepare workers to move from jobs eliminated by automation to newly created jobs, (2) earlier retirement with compensatory retirement incomes, (3) shorter work weeks (or years) with stabilized wages, or (4) increased public works and government employment to supplement the jobs provided by private industry. Real imagination and willingness to experiment is demanded of U. S. businessmen, labor strategists and political leaders if we are to meet the challenges of our rapidly changing economy.

# Concern on a Card

By J. CLYDE WHEELER*

CONCERN for persons! That is a part of worship. But how do we express and follow up on that concern? A practical Sunday morning worship registration card may be the answer.

Many are aware that far too many churches will not be "bothered" to take an enrollment of those present on Sunday mornings. Many ministers will insist that to pause in the middle of a service to ask people to sign some kind of card is to disrupt the experience of worship.

A number of Protestant churches take total Sunday morning enrollments, or ask guests to accommodate themselves and the church leaders by signing cards (usually to be found in the pew racks) at special seasons, such as during pre-Easter days. Obviously, many methods of seeking to know who is present, who are guests, and what are the needs of people are often awkward, crude and disrupting.

But, how about having a card—which is both attractive and easily filled out—pasted onto the bulletin? Surely such a card used with dignity can give a church an exceptional opportunity to express a concern for new people in the community, for those who may need a church home, for those who need some pastoral attention, and for those who need to find a place of active service within the life and program of the church.

There are legitimate reasons why it is difficult to make proper use of a card for seeking information about attendance and needs of worshipers. The card itself has been a problem. The size of some cards makes for pure frustration on the part of the person who would sincerely want to fill it out. A long narrow card can get lost among blank checks and offering envelopes in the pew rack, or slip away into the pages of the hymn book, or silently slide off onto the floor and sail away under the feet of some neighbor.

To put cards of any size into the bulletin is to expect that a large number of them will fall out and disappear the moment the bulletins are opened. This leaves the new or casual worshiper wondering throughout the entire service just what was on the evasive card he never got his hand on.

But the card itself—whether fastened on with a paper clip, stapled on, or set loosely in the bulletin—is not the only problem. There is also the matter of its content. The desired information may be too much. A worshiper has neither the time nor the inclination to give his life history on one card. He is likely to respond to the suggestion of minimum but important and pertinent information.

### Reluctance on Part of Many

The problem of the attendance-information card is not peculiar to the minister or to his lay helpers alone. There is the familiar reluctance of the regular worshiper to "fool with such a thing." He is likely to say, "Why should I fill that thing out? He knows I'm here. I never miss!"

How important it is for *all* worshipers to feel such a deep concern for someone they know that they are willing to make that concern a part of their worship experience. Each worshiper can be helped to see that an enrollment card can have a meaningful purpose. Signing it does indicate that the person is present in body and spirit. Providing information he may wish to share about another person can be the means of his helping to draw his friend or loved one into the orbit of concern of the church and thus to a closer relationship to God.

*Mr. Wheeler, minister of Crown Heights Christian Church in Oklahoma City, Oklahoma, is chairman of the local church life committee of the Home and State Missions Planning Council, a representative body of Disciples of Christ which helps prepare programs and materials for use by local congregations.

**Below is the new card now available through the Christian Board of Publication, St. Louis, Missouri, for Christian Churches (Disciples of Christ). The card, prepared by a committee of Disciple leaders under Mr. Wheeler's leadership, gives users an opportunity to register their own presence but also makes them aware of their concern for the welfare of others. The card, gummed at one end for insertion in bulletins, can be used in churches of all sizes.**

ATTENDANCE INFORMATION

You can assist in the proclamation of the Gospel of Jesus Christ by giving the information requested on this card.

Name .....

Street .....

City ..... State ..... Phone .....

☐ Visitor Home Church .....

Note to Pastor: .....

.....

OVER

I wish to share my concern for—

Name .....

Street .....

City ..... State ..... Phone .....

☐ Needs Pastoral Call ☐ New resident

☐ Hospital patient ☐ Needs our prayers

☐ Needs church home ☐ Needs church work

☐ Considering uniting with this church.

# Where Christian Learning Occurs

By MARGARET RICHARDS OWEN*

"DID you notice how well-mannered those children were?" asked Mr. Ball as he left the home of friends where he and his wife enjoyed dinner. "Where did they learn to act as they did, do you suppose?"

"They not only have good manners, but fine character and values, too," said Mrs. Ball. "Friends comment on how well the parents have taught their children. That family takes seriously the fact that the home is society's first and most important school."

Living in a country known throughout the world as a Christian nation, we must become aware of the tremendous responsibilities that are ours for establishing and maintaining Christian homes where Christian learning does take place.

Christian learning in the home provides the foundation of the nation's faith.

The home is the reservoir of religious faith and heritage. It may be full or empty. The home is a witness to its faith, either witnessing to its importance or negating it through its indifference. A people's confidence, trust and faith have roots in the home.

### Faith Must Be Taught

Education in matters of faith is a continuous process. Faith must be taught as well as caught. The early years are particularly significant in their receptivity. These are the years when influences count for much, though influences during all of life have great value.

The home concerned with its responsibility recognizes that it needs to put the teaching of the church into practice. The church gives principles, content and certain opportunities for practice, but additional content and practical working out of principles rest with the home. It takes the undergirding of the home and the additional time put into the building of foundations to be sure they are built strongly. Eternal values merit priorities of time and interest. Ideas, thoughts, conflicts, and various ways of doing things need to be faced and sorted through to come to deep convictions and a vibrant faith.

Certain specific suggestions might be made for putting into practice in the home the teaching given by the church.

First, the home must *be informed* about and discuss what is being taught and learned at the church both directly and indirectly.

This means being acquainted with the curriculum materials and their suggestions. At the dinner table on Sunday or Monday are good times for such discussion. The Rockwell family does this with leading questions such as, In what way did you participate in the class or group? What do you need to do to prepare for the next session? How did your preparation this past week help you gain more from the discussion? In what way can you put into practice what you have learned?

### Attitudes Are Checked

Ideas are discussed as are differences of opinion and differing points of view. Attitudes and practices are also checked. It is all too easy to be negligent and unaware of these. Responsiveness on the part of the home will encourage the church to keep the home informed.

Second, the home must *be appreciative* of the church leaders, the teachers, the sponsors and advisers and their efforts.

Help the members of the family to be respectful toward the leadership and toward the materials available for use and study. See that materials have an adequate place to be kept and that they are recognized as useful and helpful and of value and are put into use. A wholesome respect for property is included. Encourage family members to express their appreciation not only in their behavior but also in verbal expressions.

### Preparation Is Important

Third, *being prepared* is another important factor in strengthening the faith. See that preparation is made for various learning opportunities and experiences. Encouragement and cooperation need to be given to carrying out study assignments and responsibilities. The satisfaction gained from work well done is a spur to further work and growth. The day-by-day preparation would include a fairly constant use of the Bible and efforts to make the prayer life of the family members real and meaningful.

In the Rockwell family reading the Bible aloud has been helpful not only in giving background preparation but also in providing the starting point for clarifying values and beliefs. Faith requires nurture and expression. Supplementary books read aloud can give pleasure and contribute well to general knowledge. Such a book is *The Church of Our Fathers,* by Roland Bainton.

EDITORIAL NOTE: *This is the first of two articles by Mrs. Owen on the place of Christian learning in the home. In this article she has pointed out that Christian learning in the home provides the foundation of the nation's faith. In the next article, which will appear in the October issue of* WORLD CALL, *she will show how Christian learning in the home also provides the foundation of the nation's character and the foundation of the nation's culture.*

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*Mrs. George Earle Owen of Indianapolis is a former missionary of Disciples of Christ. Her article is one of a series dealing with concerns of the Christian family.

# Bold New Avenues Of Witness

By JON L. REGIER*

***A Home Missions Executive Looks At Some of the Assumptions that Many Hold to Be Facts and Shows How the New Day Holds Vast New Opportunity for Creative Service By Churches if They Are Alert***

IN spite of the "success" of religion in the United States, there is a growing sense of internal uneasiness about the future. At the heart of our uneasiness is our growing awareness that as a nation and as a church, new times are upon us. Some bemoan the facts of change; others speak out in vague generalizations. As Christians we dare not be characterized by either attitude.

In our vagueness we reflect the spirit of the times. It is no longer easy to see issues in black and white. It seems easier to give in to forces about us than to be a moving force ourselves. It has become easier to react than to create.

### Reach Back to "Good Old Days"

In our lamentation, we reach back to the "good old days." As a people we have already crossed the threshold of a new epoch—an epoch that may well be called cosmic. Man's efforts to explore the universe have brought about so many changes that to go back to what was is often impossible.

The tempo of social growth has become the tempo of revolution—from berry picker, to husbandman, to industrial man, to astronaut in one generation. This rapidity in change in our social and political structures shatters tradition and human institutions, compounding our unrest.

### Some Fear Change

To the blind, this shaking of foundations portends the doom of all we hold dear. Fortunately, sources of wisdom point out that the struggles of our time are really birth pangs. A new world is struggling to be born.

In the words of Lesslie Newbigin, the time has come when "we should undertake the costly but exciting task of finding out what is the pattern for the . . . mission for the new day in which God has been pleased to put us."

For too long we Christians have operated on assumptions as if they were facts. Let us examine several such assumptions.

Last year building construction by religious bodies exceeded a billion dollars. Present trends by the member communions of the National Council of Churches indicate that in this decade they will establish 20,000 new congregations. On the surface this seems tremendous. When measured against the estimate of the 50,000 new congregations needed to keep up with the birth rate and to compensate for those being closed in declining and over-churched communities, it is more than a "drop in a bucket" but is less than half of what is needed.

### Need Serious Soul Searching

This challenge necessitates a serious soul searching for every Christian in two major areas. First, is my personal contribution to the church adequate to provide for this need? Second, in the light of the need for new congregations, is the current expense or capital improvement program of my parish too self-centered?

Ten thousand dollars shaved off a building program can be invested in a site for a new church today that might well cost $100,000 in 1969 or '70. Church architects report that when a congregation is shown how it can save money in its building program, the usual response is to use these funds for some of the extras of today's emphasis on the material. If in our capital fund programs each parish set aside ten per cent to start another congregation, we not only would have additional funds, but the congregation could find an excitingly new dimension of concern for others.

### Assume Churches Have Deserted

A second false assumption is that Protestant churches have deserted the city. Many cities in our nation are more Protestant than ever. It is disgracefully true that many white middle-class parishes have fled. Ironically, many of these parishes were strong mission giving churches. Yet when the congregation left, often the communion at large was asked to open a "mission" in that community.

Evidence continues to mount that we are interested

*Dr. Regier is executive secretary of the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A.

in the soul and general welfare of persons at a distance, yet when the recipient of our benevolence becomes our next-door neighbor, he is "the problem newcomer." The mission begins with you and me. We are on "mission sent." The church in the community is there to serve its parishioners. As parishioners, you and I are called to be missionaries to our neighbors regardless of who they are.

### Hints at Corrective Measures

Space allows only some hints at corrective measures. In urban renewal areas of high rise apartments, could not the church strategically place families in these buildings to be missionary cell groups for evangelism? Most efforts to evangelize from the outside have failed. Infiltration with the gospel is a daring venture of Christian faith.

Mobility patterns in cities are fairly well defined. Serious study by congregations in middle-age communities provides serious evidence of possible trends. Programs of community conservation, experiments in human relations and Bible study on the nature and mission of the church can go a long way to create a sense of community in these days of high mobility.

### Day of Strong Denominationalism

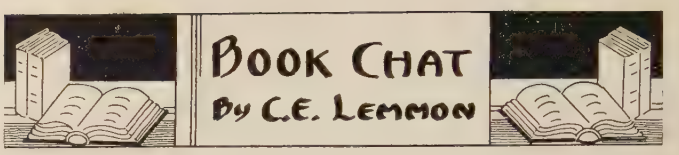
A third assumption is that we live in a day of strong denominationalism. Perhaps this is true within the congregation. In these days of high mobility the people who are moving seem to place denominational choice below other choices in selecting a local church. We need to face the serious and difficult task of deciding what is excess baggage for a nation of people who are on the move. A rediscovery of the meaning of the Word and the role of the sacraments is imperative. I believe that an effort to help man see the relevance of biblical truth to daily life is the most crucial challenge confronting the church.

Three years ago when I joined the staff of the National Council of Churches I became Joe Doe, parishioner. My overwhelming conviction as a parishioner is that too much time is spent in trying to get me and my house into the church. Too little time is spent on trying to get the good news of Christ's death and resurrection into my house.

### Could Congregations Be in Homes?

Dare we establish congregations in homes with no ultimate intention of creating a formal house of worship? In these days of high specialization, dare we create worshiping fellowships which focus on the calling of the worshipers? All of us live simultaneously in a series of communities—our work, our play, our residence, and our social life. In such fragmentation do we dare to decentralize our ministries so that the church is always present?

As a nation we have crossed the threshold of a new epoch. Let us with boldness challenge all of our assumptions. Let us with courage explore new avenues of witness and service. Let us with dedication study the word and discern the signs of the times. Each one of us is on a mission sent. What is your mission?



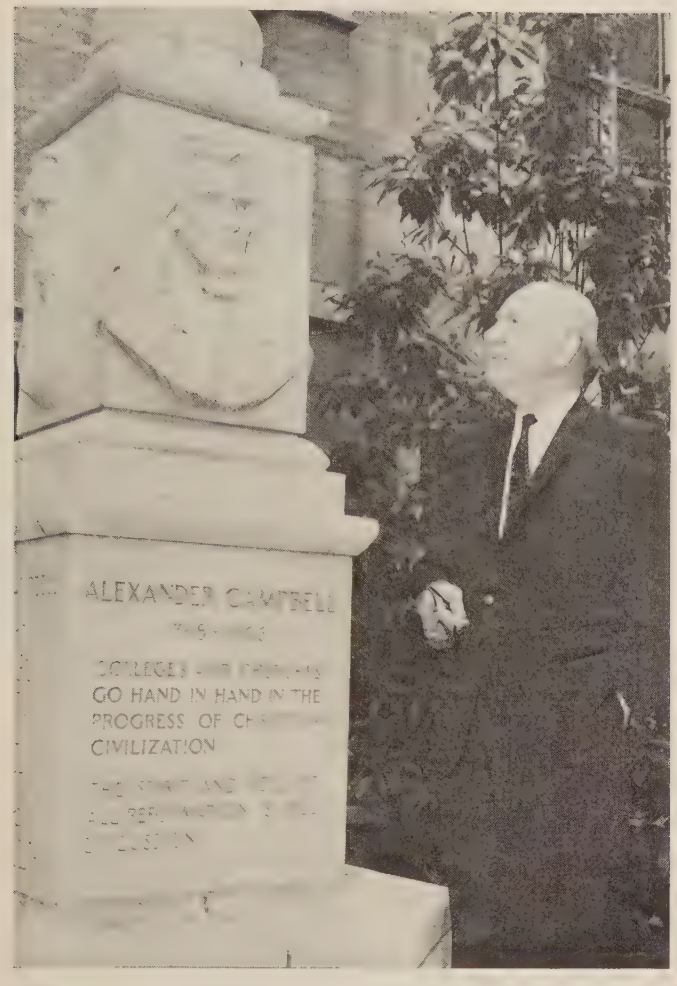

WHO would wish to be pastor of a church without old people? Not only do they have much to contribute in service to the church but their depth of interest, their dimension of service, and their faithfulness to the church is an inspiration to the preacher and a blessing to the congregation. This is the state of mind that guides Elsie T. Culver in her book, *New Church Programs with the Aging.* She believes in old people and thinks they have a service to render and that the church has a service to render them. From this affirmative attitude, she discusses the changing cultural background of our society which thrusts this problem into our thinking, the economics of the aging, the religious education fitted for the older people, the problems of health, the need of counseling for the aged, and a program of relaxation and fun for the aged. An up-to-date bibliography and statistical data add to the usefulness of this excellent volume.

IT IS interesting to note that much of the material in the New Testament was written for the improvement of the Christians who were already converted. Paul wrote to the churches to improve their church life, to encourage them to fuller expressions of their faith, and to strengthen their Christian lives. This is what Eugene May has done in his work, *For Better Church Members.* It is not a profound book. It is not loaded with theological terms. It is extremely simple, dealing with such factors of the Christian life as prayer, worship, stewardship, mission, conscience, the Bible, and the church. The value of this work is that it communicates. Its message is clear and vivid. It deserves a wide circulation among the laymen of the church.

EUGENE A. NIDA is secretary of the American Bible Society and is a well-known translator and linguist. This necessity of communicating the Christian faith has evidently been for him an absorbing study. Communication, therefore, is the theme of his recent book, *Message and Mission,* with emphasis on communication to foreign cultures. The author does not assume that communication is easy. He knows that there are great varieties of instruments of communication. He recognizes that communication involves language with all of its limitations, symbols that connote many things to differing peoples, cultural nuances that block the message, and philosophical and theological implications that must be taken into consideration. The excellent organization of the materials, with complete indexes and bibliography, makes this rather difficult book for general reading a valuable reference work for any library of religious books.

ONE'S reaction to Charles F. Kemp's *The Pastor and Vocational Counseling* is that, first of all, it is informative. Every phase of this book is packed with information about the vocational counseling movement. The other reaction is that the opportunities and abilities of the pastor in this field are limited and must remain so, but within the limits of pastoral opportunity they are important. Dr. Kemp makes one fine dis-

(*Continued on page* 41)




**The Disciples of Christ Historical Society, Nashville, Tennessee, will have an important role in the Kansas City Assembly because of the emphasis on "Our Heritage and Destiny." Here E. Louis Cochran, author of *The Fool of God*, popular historical novel based on the life of Alexander Campbell, looks at the cenotaph in the Historical Society forecourt. Mr. Cochran, who has addressed Disciples at their International Convention Assembly, is currently doing research for a book on evangelist Raccoon John Smith.**

# Heritage and Destiny at Kansas City

## *International Convention Assembly To Look at Past in Shaping Future*

**By JAMES C. SUGGS***

DURING the Kansas City Assembly of the International Convention of Christian Churches (Disciples of Christ), September 29-October 4, speakers will draw lessons from the past, define issues that will shape the future, and suggest concerns that need immediate attention.

Preachers will try to create a mood for forward movement during the brotherhood's Decade of Decision, the 1960's.

All of this speaking and preaching will be done by Disciples—spokesmen who know the Christian Churches.

"Our Heritage and Destiny" will be the theme of the assembly, expected to be the largest in history.

Perry E. Gresham, International Convention president, will deliver the assembly's keynote address in the opening session on Friday night, September 29. He is president of Bethany College, Bethany, West Virginia.

### Evening Speakers Named

Speakers on following nights will be Robert G. Storey, prominent churchman and attorney of Dallas, Texas; Clarence E. Lemmon, minister of First Christian Church in Columbia, Missouri; Matthew E. Welsh, governor of Indiana; J. Irwin Miller, industrialist and president of the National Council of Churches; and R. S. Garfield Todd, former prime minister of Southern Rhodesia.

President Gresham is a preacher, scholar, educator, philosopher and author. He has devoted his life to discovering and communicating lessons from the past and stimulating ideas for the future.

His most recent books—*The Sage of Bethany,* a collection of essays by several authors on Alexander Campbell, and *Answer to Conformity,* a plea for self-managed persons—reflect his high regard for heritage and his concern about the concepts that will shape destiny.

Four of the Disciples' chief emphases for the Sixties —new churches, adult education, the ministry, and cooperative promotion of causes—will be dealt with in morning addresses.

### To Discuss "Decade Concerns"

Discussing these "Decade Concerns," respectively, will be Dale W. Medearis of the church development department of The United Christian Missionary Society; a panel moderated by Marvin E. Smith, vice-president of the Christian Board of Publication; Hoke S. Dickinson, director of Decade promotional coordination in the office of Unified Promotion; and Hollis L. Turley, president of the Pension Fund.

Preachers who will deliver sermons in morning sessions are Walter F. MacGowan, pastor of First Christian Church in Oklahoma City, Oklahoma; Harry B. Adams, associate professor of pastoral theology in the Divinity School of Yale University; Gilford E. Olmsted, minister of Countryside Christian Church at Mission, Kans.; and George C. Stuart, minister of Central Woodward Christian Church in Detroit, Michigan.

On Tuesday and Wednesday afternoons, October 3 and 4, convention-goers will choose among lectures on

*Mr. Suggs is director of the Office of Interpretation of the International Convention of Christian Churches (Disciples of Christ).

popular subjects related to the theme, workshops in a dozen fields and a series of "conversations" in Christian education.

A "Heritage" series on Tuesday afternoon will include lectures by Ernest M. Ligon, director of the Character Research Project at Union College, Schenectady, New York; Willis R. Jones, president of the Disciples of Christ Historical Society, Nashville, Tennessee; and Harold L. Lunger, professor of Christian ethics at Brite College of the Bible, Texas Christian University, Fort Worth.

Wednesday afternoon's "Destiny" series will feature W. E. Garrison, noted Disciple historian and professor of religion at the University of Houston; Richard L. Taylor, missionary to the Republic of Congo; and William Arthur, the R. A. Long Professor of Mathematics at Bethany College for 1961-62 and a leading Scottish churchman.

### Vital Issues to Be Considered

Global problems and crucial issues in contemporary Christianity will be dealt with in business sessions as well as in the other sessions of the assembly. A number of resolutions will be presented to the assembly for action following careful study by the representative Committee on Recommendations.

A resolution urging total abstinence and support of legislation to control alcoholic beverages will be presented to the annual assembly. The proposed convention "stand" on the alcoholic problem was drafted by the department of Christian action and community service of the United Society.

It is based on replies to a six-page questionnaire on "Beverage Alcohol and Christian Responsibility" sent to congregations in March. Almost 700 responses were received from Christian Churches in thirty-eight states.

Thomas J. Griffin of Indianapolis, national director of church and community service for the United Society, said Disciples proposed stands ranging from prohibition to moderate social drinking.

"The majority of those who answered the questionnaire, however, favored total abstinence as the best way of life for Christians," he said.

Because love demands social responsibility, the proposed list of "guiding principles" says, a Christian must make his decisions about beverage alcohol on "the basis of the total effects upon other human beings."

The document says Christians can be encouraged to cooperate in developing and enforcing alcoholic beverage control laws—regulation of the number of outlets, bans on sales to minors, and curbing of drunk drivers and others.

### Suggests Legislation on Alcohol

It suggests federal legislation to ban the service or sale of alcoholic beverages on airlines and on other public carriers.

Alcohol education for youths and adults should be undertaken in the church, the draft stresses. It also calls for instruction in the public schools on the alcohol problem.

Churches are urged to work with Alcoholics Anonymous and other agencies in "redemptive programs for alcoholics."

The resolution, if passed, will be merely an advisory statement and will not be binding on the churches.

Only a globe-circling tour could take a person closer to world mission activities than will the Kansas City Assembly.

At the assembly a Disciple can hear a discussion on the urgency of world mission, get a missionary's opinion about the future of work in Congo, and participate in the annual meeting of the United Society.

He even can meet and chat with missionaries serving in five countries—Congo, India, Mexico, Paraguay, and Puerto Rico.

Between sessions, the convention-goer can visit the United Society booths in the Exhibition Hall of Kansas City's Municipal Auditorium. If he is a leader in the world outreach program of his own congregation, he can pick up ideas in an afternoon workshop.

### World Mission to Be Emphasized

The assembly's world mission flavor will be particularly strong in afternoon sessions on Monday, Tuesday and Wednesday, October 2-4.

Dancers from Mexican Christian Institute in San Antonio, Texas, will perform at both "Meet Your Missionaries" sessions. Three missionaries will make brief speeches each day but time will be left for conversation.

In addition, national leaders from several lands where Disciples have missionaries are expected to be present.

A total of 3,800 square feet of booths in Exhibition Hall, displays and literature will tell the story of the services of the various agencies to the churches in the United States and Canada and in other countries. At the World Call booth, for instance, the visitors will have an opportunity to meet the new editor, Samuel F. Pugh, and his associates, and to see the large model of the new magazine insignia.

P. E. Gresham

M. E. Smith

H. S. Dickinson

W. E. Garrison

C. E. Lemmon

E. M. Ligon

# Right Man For Japan

By KENNETH C. HENDRICKS*

EDWIN O. Reischauer, Ambassador of the United States to Japan, stands in the missionary tradition by birth, by training, and by personal conviction. In a speech this past June 1, at the reception given him by the National Christian Council of Japan, he left no doubts on this point in the minds of his two hundred and fifty hearers. He stated that, of the welcoming functions which marked the start of his duties in Japan, this was the most heart-warming of all inasmuch as a large number of those present at this reception had known his parents in Christian work and fellowship.

He also wished it known that he did not consider himself to have come to Japan on a mission radically different from that of his father and mother years before. The ways and means of service to Japan would, as a matter of course, be different in many respects. But his motivation was basically the same, he said, as that of his missionary parents. He also expressed the desire for the prayers and cooperation of all, in view of the absolute necessity of divine guidance and support in the fulfillment of his difficult task.

### Displayed Facility in Language

The Ambassador's facility in the Japanese language was strikingly evident some weeks before this upon his arrival at the Tokyo International Airport. His remarks of appreciation were exquisitely worded.

The Ambassador went on to say at his reception that when he is asked by those abroad to name the chief religion of Japan, he unhesitatingly answers "Christianity." This is because he feels that in spite of being only a small fraction of the total population, Christians have a spiritual influence on society not equalled by that of any other faith.

The name *Reischauer* is justly an outstanding one in the religious and cultural life of Japan. Forty years ago, when I entered that land as a new missionary, certain veteran leaders such as August Karl Reischauer were "names to be conjured with." Dr. Reischauer's book, *Studies in Japanese Buddhism*, was required reading for those who aspired to do effective work among the Japanese. During his long service as professor of philosophy at Meiji Gakuin University (Presbyterian), through various writings as well as in direct personal guidance, Dr. Reischauer molded the thoughts and lives of students and fellow teachers.

Mrs. Reischauer, a woman of outstanding ability and deep human understanding, helped organize the first school for deaf and mute children in Japan; and to the time of her death in retirement in America, she continued to work for the development of this type of compassionate education. Dr. Reischauer, now eighty-one years of age, left Japan with Mrs. Reischauer in 1941. By that time a school for young women, Tokyo Woman's Christian College, which they and Japanese colleagues had founded in 1918, was a rapidly growing and influential institution, one of the pioneer schools of higher education in the Orient.

Edwin Reischauer's education, following elementary and high school at the America School in Tokyo, was pursued at leading colleges in America, France and Japan. He has been on the faculty of Harvard University since 1950. His works on Japan and the Orient are numerous. He has also made several important translations of ancient Japanese classic literature. He is said to know the Chinese language also.

The first Mrs. Edwin Reischauer, who was a schoolmate of his at Oberlin, died a few years ago after a long illness. The present wife of the Ambassador is a daughter of one of Japan's first families, the house of Matsukata. She is proving to be a most efficient and valuable lady of the Embassy.

### Journalist Hailed Appointment

Prior to the arrival of the Reischauers in Japan on his diplomatic assignment, a prominent journalist, Kiyoaki Murata, wrote, "No other U. S. Ambassador to Japan will be more warmly welcomed by his host country at large than Professor Edwin O. Reischauer."

The journalist's prediction has proved substantially true. Up to this time of writing, no incidents in Japan would seem to show hostility to the new envoy or to his procedures. Even the traditional antagonists of Japan-American alignment seem to be lying low at the moment.

Surely the prayers of genuine peace-lovers will not be withheld nor their support and cooperation restrained, so that this apparent "providential dispensation" in United States-Japan relationships may not founder upon hidden rocks. Thank God for Edwin Reischauer, Ambassador in the Christian missionary tradition, and for all those people and forces which worked together to make him what he is.

**U. S. Ambassador to Japan Edwin O. Reischauer (RYE-shower) has been welcomed enthusiastically by the people of that nation. A Christian scholar, Ambassador Reischauer (left) is the son of former missionaries and speaks the Japanese language fluently. In the article on this page Disciple missionary Kenneth Hendricks presents a personal glimpse of this distinguished statesman.**

*Mr. Hendricks is a missionary in Japan with The United Christian Missionary Society.

# Classroom and Campus

*edited by H. L. Smith*

### Dean of Faculty Named At Bethany College

DAVID F. Ross, a Harvard University graduate and a Phi Beta Kappa scholar, has been named dean of the faculty at Bethany (W. Va.) College. He received the A. B. degree from Harvard in 1950, the M. A. in 1951, and the Ph.D. in 1956.

Dr. Ross joined the Bethany faculty in 1959 as professor and head of the department of economics, and during the past year he has served as assistant dean. He will continue as professor of economics.

Dr. Ross succeeds Bernal R. Weimer, who is retiring as dean of the faculty but will continue as Distinguished Professor of biology and head of the biology department.

William G. Franklin, Tiffin, Ohio, formerly admissions counselor at Heidelberg College, assumes his position as assistant professor of speech and drama at Bethany in September. He has his A.B. degree from Heidelberg and has received his Master's degree from Bowling Green State College, where he served as graduate assistant.

### Chapman College Fund To Aid Religion Department

Mr. and Mrs. W. E. Spicer of Orange, Calif., have recently established a permanent endowment fund at Chapman which will bear their name. It will aid in providing funds for the department of religion at the college.

Wayne S. Martin, formerly director of student personnel at State College, Fairmont, Nebr., has become dean of students. He succeeds P. R. Theibert, who will devote full time to teaching at Chapman.

### Atlantic Christian College Names New Religion Chairman

William E. Tucker, associate professor of religion at Atlantic Christian College, Wilson, N. C., since 1959, has been named acting chairman of the Department of Religion and Philosophy for the coming year.

This post has been held for the past four and a half years by Allan R. Sharp, who requested part-time status in order to pursue doctoral studies at Duke University during the coming year.

Dr. Tucker is a native of North Carolina, a graduate of Atlantic Christian. He has his B.D. degree from Texas Christian's Brite College of the Bible and Master's and Ph.D. degrees from Yale University.

### Korean Receives Degree at The College of the Bible

Eighteen states and three foreign lands were represented in the 1961 graduating class of The College of the Bible, Lexington, Ky., in June. Students came from 17 colleges and universities.

Choon Young Kim, this year's ecumenical scholarship student from Seoul, Korea, was the only member of the class to receive the Master of Theology degree. He has gone to Evanston, Ill., to continue further study at Garrett Biblical Institute. Already accepted for the fall term are one Chinese student, a Korean, and men from the Philippines, Jamaica and Canada.

Two professors from the seminary will be on sabbatical leaves during 1961-62. William L. Reed, professor of Old Testament, leaves in September with his wife and son for the Holy Land, where he will carry on archaeological research and excavation projects. Leaving for England, also in September, are Arthur M. Wake, professor of church music, and Mrs. Wake. Prof. Wake has been appointed a special representative to the Churches of Christ in Great Britain by the fraternal aid committee.

He will teach church music at Overdale College, a Disciples of Christ school at Selly Oaks, Birmingham, and a member of the Board of Higher Education. In addition to his teaching program he will visit churches on behalf of the fraternal aid committee, offering help in the area of music, worship and general church organization. He also plans research in fields of worship and hymnology.

Both professors will return to the United States during the summer of 1962.

### Disciples Divinity House University of Chicago Chicago, Illinois

W. B. Blakemore, dean of the Disciples Divinity House, has been appointed official delegate from the International Convention of Christian Churches to the Third Assembly of the World Council of Churches which will be held in New Delhi, India, Nov. 18 to Dec. 6.

Dean Blakemore previously served the brotherhood in ecumenical councils as an accredited visitor to the Second Assembly held in Evanston in 1954, and as a delegate to the North American Faith and Order Conference held at Oberlin in 1957. He will leave for India in mid-November and return shortly before Christmas.

### Three on Lynchburg Faculty Receive Additional Degrees

Three members of the Lynchburg (Va.) College faculty received additional degrees in the early summer.

Allen B. Stanger, director of religious activities and associate professor of religion, received an honorary Doctor of Divinity degree from Christian Theological Seminary, Indianapolis.

James Fox, associate professor of physical education and director of athletics and physical education, received the E.D.D. degree from the University of Virginia.

Thomas C. Tiller, instructor in physical and health education, received the M. Ed. degree also from the University of Virginia.

### Scholarship Endowment Established at Chicago

Vallee O. Appel, Highland Park, Ill., has established a scholarship endowment of $50,000 at the University of Chicago. The fund is to be used to provide each year partial or full scholarships to Disciples of Christ students of high scholastic standing. The scholarships may be assigned to students in any part of the university, and this is the first fund which makes provision for scholarship aid for Disciples in other areas than ministerial education.

Mr. Appel came to Chicago from Springfield, Ill., where he was a member of First Christian Church. He was graduated from the University of Chicago in the class of 1911 and established on the fiftieth anniversary of his graduation the fund which will bear his name.

### Drake Professor Receives Grant for Study Abroad

A $4,000 fellowship has been awarded to Edwin L. Becker, associate professor of applied Christianity in the Drake Divinity School, Des Moines, Iowa, for study in England and Europe during the 1961-62 academic year.

The grant is from the Sealantic Fund, under a faculty fellowship program administered by the American Association of Theological Schools. The program was established in 1955 to improve theological education by stimulating advanced faculty study.

Dr. Becker will make his headquarters at William Temple College, Rugby, England, for eight months. He will do research in the field of sociology of religion, make first-hand contacts with church administrators and visit parishes where new and experimental programs are under way.

### Gifts to Eureka Show Faculty-Student Loyalty

Two recent gifts to Eureka (Ill.) College emphasize the loyalty of former faculty members and students.

One is a contribution of $3,000 from Mrs. Richard Dunseth, Lawrenceville, Ill., who as Miss Elizabeth Ann Groff taught English and history before her marriage in the mid-'forties.

The second is a gift from a former student, Miss Josephine Newson, in memory of her mother, the late Dr. Mary Winston Newson. Dr. Newson, a nationally known mathematician, gave twenty years of her teaching career to Eureka College. She came to the campus in 1921 and remained until her retirement in 1942.

### Hiram College Professor To Lecture in Ceylon

Paul I. Miller, professor of history at Hiram (Ohio) College, will be on leave from the college during the coming academic year, taking advantage of a Fullbright

## Culver-Stockton Breaks Ground for Men's Residence

**Culver-Stockton College, Canton, Mo., broke ground recently for a new men's residence. Participating were (l to r) James Washburn, V-chairman of Board; W. H. Ayers, committee chairman; President Fred Helsabeck; W. Earle Zenge, plans and projects committee; J. E. Hafner, Quincy architect; Mayor Clyde Stork; Kurt Hoffman, student representative; Robert Helsabeck, the student senate president.**

Award to lecture in history for one year at the University of Ceylon.

Accompanying Dr. Miller will be Mrs. Miller, of the Hiram high school faculty, and their daughter Sarah, and Cynthia Fox, daughter of Professor and Mrs. Robert Fox of the education faculty of Hiram. They will tour Europe before returning to the United States for the graduation of the Millers' son, Stephen, from Haverford College.

Also on leave will be Neil Hazen Schrader, associate professor of English at Hiram College, studying in London. He is touring the British Isles this summer and will begin his work in September in London in eighteenth century and Victorian literature. While in England he will continue his research on the Hall Caine-Dante Rossetti correspondence on which he made preliminary research when in London some years ago, working on his Ph.D. degree.

### Texas Christian Entertains Southwest Faculty Conference

The first Southwest Faculty Conference on the interrelation of religion and higher education was held on the campus of Texas Christian University, Fort Worth, Aug. 21-25. Theme of the meeting was "Christian Faith and the Academic Life."

The conference was sponsored by a number of universities of the area, and by the boards of higher education of the Methodist, Presbyterian, Episcopal, and Christian Churches. Some 200 college and university faculty members from New Mexico, Arkansas, Louisiana, Oklahoma and Texas attended.

In addition to special lectures by J. V. Langmead Casserly, Seabury Western Theological Seminary, and A. William Loos, executive director of The Church Peace Union, a series of seminars was held on such topics as basic Christian belief, aims and methods of Bible study, the college in Christian perspective, and Christian faith and modern literature.

Summer school students have had a choice of 115 courses available in 22 areas of study. These included both undergraduate and graduate courses.

### French Summer School Held At Transylvania College

Transylvania College at Lexington, Ky., again held its special French Summer School program for children, junior and senior high school students, and adults, for a six-weeks' period during the summer.

Conversational French was stressed in all classes, and students were divided into groups according to ages and knowledge of French.

Transylvania was one of 27 colleges throughout the country, and the only one in Kentucky, invited to participate in the Danforth Foundation's Campus Community Workshop at Colorado Springs.

Four professors who represented the college at the workshop were Leland A. Brown, dean and professor of biology; John Harrison, professor of English and head of the department; Glenn Rose, professor of religion and chairman of the division of humanities; and John Wright, professor of history and chairman of the division of social studies.

The purpose of the workshop is to study curriculum, administration-faculty-student relationships, counseling, and religion and values in relation to educational objectives.

### Tougaloo Student Wins Creative Writing Award

One of the winners of the *Reader's Digest* United Negro College Fund Creative Writing Contest was Miss Willa Robertson, of Louisville, Ky., a freshman at Tougaloo (Miss.) Southern Christian College.

The awards were made at a recent luncheon at the Waldorf Astoria Hotel honoring the winners, where checks for $350 each were presented by John T. Beudouin, managing editor of the *Reader's Digest* Condensed Book Club. Other notables at the luncheon included Langston Hughes, poet and playwright; Edward R. Dudly, borough president of Manhattan; and Bruce Barton, author and advertising executive, and chairman of the United Negro College Fund.

The awards are granted in the fields of essay, short story and poetry. Miss Robertson's essay was entitled—"My Experience with Integration."

Richard E. Jones, a 1961 graduate of Tougaloo, has received a Protestant Fellowship Award from the Fund for Theological Education to study at Colgate-Rochester Divinity School toward the Bachelor of Divinity degree. The fellowship was one of twenty-five granted to outstanding Negro students.

### Staff, Faculty Changes Made By William Woods College

Mrs. Michael W. Blackburn was recently appointed coordinator of publicity for William Woods College at Fulton, Mo. She will edit the alumnae publication of the college, teach a basic course in journalism, and serve as technical advisor for the college paper and yearbook.

Mrs. Blackburn, a native of Fulton, received her education at Fulton High School and William Woods College, and earned her Bachelor of Journalism degree from the University of Missouri. She has been campus hostess during the summer.

Prof. Hind Matthews comes to the college this fall to teach French and German. She received her A.B. degree from the University of Beirut, Lebanon, studied at the University of Paris, and received her Master's and Ph.D. degrees from Stanford University. She has taught at Queen Aliya College for Women in Baghdad, Iraq, and at the University of Missouri.

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## Through Higher Education . . .

the church seeks to fulfill the following functions:

1. Bring the vast knowledge of our time into creative interaction with the ultimate concerns of life—to pursue the knowledge of God and his demands upon man. Christian higher education cannot be neutral on the fundamental issues of the existence of God and the relationship of man and the world to Him.
2. To provide the intellectual discipline necessary to its own leadership—lay, ministerial, administrative, and teaching.
3. To provide for the confrontation of culture by the claims of Christian faith regarding the character and destiny of civilization.
4. To provide the student with personal encounter regarding the ultimate concerns and meaning of life including his vocation, his citizenship, his personal and private life. This encounter requires an educational situation which relates the student to the historical continuity of the church and to Christ's relentless personal concern for the individual soul, especially through the Christian character of faculty and students.

THE above is a draft statement on "The Role of the Church in Higher Education," prepared by a consultation on Christian higher education called by the Board of Higher Education and held on the campus of Texas Christian University, Fort Worth, Texas, July 24-27.

The consultation also directed itself to study of the financing of Christian higher education and the structure of the Board of Higher Education.

# Ten Per Cent Legion

## July 1, 1960—June 30, 1961

**Seven hundred and fourteen churches closed the year on June 30 with at least ten per cent of their resident membership subscribing to *World Call*. In ninety-nine of these the percentage reached twenty or more. The twenty-per-cent churches are starred (*).**

**EHP in the percentage column indicates that the church follows the *Every Home Plan* and sends *World Call* into the homes of all its contributing members. An asterisk after EHP indicates that the church follows a modified form of the *Every Home Plan*.**

### ALABAMA

| | % |
|---|---|
| Camp Hill, Pleasant View | 21* |
| Cullman, First | 13 |
| Fairfax | 12 |
| Falkville, Christian Unity | EHP |
| Jasper, First | 10 |
| Selma, Meadowview | EHP |
| Tuscaloosa, First | EHP |

### ARIZONA

| | |
|---|---|
| Douglas, First | 15 |
| Globe, First | 15 |
| Marana, Community | EHP |
| Mesa, First | EHP |
| Phoenix, Christian | 10 |
| Phoenix, Creighton | EHP |
| Phoenix, Ingleside | 19 |
| Tolleson | 18 |
| Wilcox, First | 19 |

### ARKANSAS

| | |
|---|---|
| Arkadelphia, First | EHP |
| Blytheville, First | 12 |
| DeQueen, First | 29* |
| El Dorado, First | 12 |
| Gould | 15 |
| Gurdon | 14 |
| Hope | EHP |
| Jonesboro, Central | 23* |
| Jonesboro, First | 11 |
| Little Rock, Cross Street | 11 |
| Little Rock, First | EHP |
| Mountain Home | 10 |
| Newport, First | 10 |
| Paris, First | 10 |
| Springdale, First | EHP |

### N CALIFORNIA

| | |
|---|---|
| Alameda, First | 18 |
| Dinuba, First | 11 |
| Dos Palos, First | 22* |
| Eureka, First | 17 |
| Fairfield | EHP |
| Hanford | 13 |
| Lafayette | 23* |
| Lodi | 19 |
| Merced | 12 |
| Modesto, Maze Blvd. | 13 |
| Oakland, Fruitvale | 34* |
| Oakland, Mills Terrace | 17 |
| Pacific Grove, First | EHP |
| Red Bluff, First | 12 |
| Sacramento, Freeport Blvd. | 16 |
| San Carlos | 29* |
| San Francisco, First | 19 |
| San Francisco, Forest Hill | 17 |
| San Leandro, First | EHP |
| Santa Cruz, Garfield Park | 24* |
| Sunnyvale | 11 |
| Tracy, First | 13 |
| Turlock | 16 |
| Vacaville | 12 |
| Vallejo, First | 11 |
| Winters | 10 |
| Woodland, First | 11 |

### S CALIFORNIA

| | |
|---|---|
| Arcadia, First | 14 |
| Costa Mesa, Harbor | 29* |
| Gardena, First | 16 |
| Hemet, First | EHP |
| La Crescenta, Foothills Blvd. | 26* |
| La Jolla, Torey Pines | 14 |
| Lancaster, First | 11 |
| Long Beach, East Side | 19 |
| Los Angeles, Avalon | 13 |
| Los Angeles, Cypress Park | 11 |
| Los Angeles, Eastmont | 12 |
| Los Angeles, Filipino | 13 |
| Los Angeles, Griffith Park | 10 |
| Los Angeles, Highland Park | 18 |
| Los Angeles, Monroe Street | 19 |
| Monrovia | 15 |
| Oceanside, First | 23* |
| Ojai | 24* |
| Pasadena, Bethany | 30* |
| Pasadena, First | 13 |
| Paso Robles | 10 |
| San Bernardino, First | 11 |
| San Diego, Central | 16 |
| San Diego, East | 10 |
| San Diego, Pacific Beach | 25* |
| San Diego, University | 12 |
| San Pedro, First | 10 |
| Santa Ana, First | 13 |
| Santa Maria, First | 12 |
| Santa Monica, First | EHP |
| Sun Valley, First | 22* |
| Taft | 13 |
| Temple City | 16 |
| Victorville | 10 |
| Vista, First | 11 |
| Woodland Hills, First | 11 |

### CANADA

| | |
|---|---|
| British Columbia, Vancouver, Central | 19 |
| Manitoba, Winnipeg, Home Street | 30* |
| Nova Scotia, Dartmouth, Wyndholm | 18 |
| Nova Scotia, Halifax, North Street | 10 |
| Nova Scotia, Weymouth | 16 |
| Ontario, Ridgeway, Windmill Point | 10 |
| Ontario, Toronto, Hillcrest | EHP |
| Saskatchewan, Regina, Regina Ave. | 22* |

### COLORADO

| | |
|---|---|
| Alamosa | 10 |
| Boulder, First | 10 |
| Burlington | 18 |
| Denver, Central | EHP* |
| Denver, Harvey Park | 10 |
| Denver, Mountair | 11 |
| Denver, Park Hill | 22* |
| Denver, South Broadway | 11 |
| Evergreen, Community | 15 |
| Fort Collins, First | 10 |
| Fort Morgan, First | 15 |
| Fowler, First | 14 |
| Greeley, First | 18 |
| Lakewood | 11 |
| Ordway | 12 |
| Palisade | 11 |
| Salida | EHP |
| Wheat Ridge, Wadsworth | 13 |
| Wray | 14 |

### DISTRICT OF COLUMBIA

| | |
|---|---|
| Maryland, Hyattsville, University | 10 |
| Maryland, North Chevy Chase | 14 |
| Washington, National City | 16 |

### FLORIDA

| | |
|---|---|
| Bartow, First | EHP |
| Clearwater, Central | 19 |
| Daytona Beach, First | 10 |
| DeLand | 14 |
| Ft. Lauderdale, First | EHP |
| Ft. Lauderdale, Parkway | 14 |
| Ft. Walton Beach | 11 |
| Gainesville | 10 |
| Haines City, First | 10 |
| Hialeah, Palm Springs | EHP |
| Jacksonville, Central | EHP |
| Jacksonville, First | 11 |
| Jacksonville, Forest | 14 |
| Jacksonville, Lynnwood | 14 |
| Jacksonville, Riverside | 13 |
| Melbourne, First | 11 |
| Miami, Boulevard | 12 |
| Miami, Miami Shores | 19 |
| Mount Dora, Central | 22* |
| New Smyrna Beach | 10 |
| Orlando, Bethany | 16 |
| Ormond Beach, Rio Vista | 42* |
| Pensacola, First | 15 |
| Pensacola, Westwood | 13 |
| Riviera Beach, Tropical Sands | 13 |
| St. Petersburg, Bay Vista | 19 |
| Sarasota, First | 10 |
| Sebring, First | 26* |
| Tampa, University | 17 |
| Zephyrhills, First | 22* |

### GEORGIA

| | |
|---|---|
| Americus, First | 25* |
| Atlanta, West End | 16 |
| Columbus, Central | EHP |
| Griffin, Damascus | 18 |
| Griffin, First | 15 |
| Guyton, Pine Street | 13 |
| Macon, Woodland | 16 |
| Rome, First | 11 |
| Sandersville, First | 17 |
| West Point | 14 |

### IDAHO

| | |
|---|---|
| Moscow, First | 15 |
| Twin Falls, Valley | EHP |
| Weiser, First | EHP |

### ILLINOIS

| | |
|---|---|
| Allendale, First | 16 |
| Arlington Heights | 16 |
| Arrowsmith | 12 |
| Atwater | 11 |
| Belleville, Hillcrest | 14 |
| Benton, First | 14 |
| Bloomington, Second | 16 |
| Blue Mound, First | EHP |
| Cario, First | 10 |
| Cameron | 12 |
| Cameron, Coldbrook | EHP |
| Carlock, First | 11 |
| Champaign, University Place | EHP |
| Charleston, First | EHP |
| Danville, Central | EHP |
| Dixon, First | 12 |
| Edwardsville, First | 14 |
| Effingham, First | 12 |
| Eureka | 20* |
| Flanagan | 25* |
| Gerlaw | 15 |
| Gibson City, Community | 22* |
| Harrisburg, First | 10 |
| Harristown | 12 |
| Henry | 24* |
| Jacksonville, Lynnville | 12 |
| Lexington, First | EHP |
| Lomax | 10 |
| Long Point | 19 |
| Marine | 39* |
| Olney, First | 20* |
| Oreana | EHP |
| Polo, Pine Creek | 13 |
| Pontiac, First | EHP |
| Princeton, First | 10 |
| Robinson, First | 11 |
| St. Elmo | 10 |
| Stanford, First | 10 |
| Sterling, First | EHP |
| Sullivan, Jonathan Creek | 11 |
| Taylorville, Davis Memorial | EHP |
| Waggoner | 16 |

### INDIANA

| | |
|---|---|
| Alamo | 20* |
| Alexandria, Vermillion | 11 |
| Arcadia, Omega | 11 |
| Atlanta | 11 |
| Atlanta, East Union | 10 |
| Bentonville | 18 |
| Brooklyn, First | 12 |
| Corydon | EHP |
| Cowan | EHP |
| Daleville | 17 |
| Decatur, First | 23* |
| Delphi | 10 |
| Eaton, First | 14 |
| Edinburg, First | 10 |
| Evansville, East Side | 20* |
| Fort Wayne, First | EHP |
| Franklin, Union | 12 |
| Gary, Central | EHP |
| Glenwood | 38* |
| Greenfield | 14 |
| Hammond, First | EHP |
| Hillsboro | 13 |
| Huntington, Buckeye | EHP |
| Indianapolis, Central | EHP |
| Indianapolis, Crestview | 14 |
| Indianapolis, Eastgate | EHP |
| Indianapolis, Garden City | 11 |
| Kokomo, Rich Valley | 18 |
| Lizton | 11 |
| Madison, First | 10 |
| Markleville, East | 11 |
| Monticello, Oak Grove | 10 |
| Muncie, South Side | 22* |
| New Albany, Tunnel Hill | 11 |
| New Castle, Chicago Corner | 12 |
| Owensville, Antioch | 15 |
| Poseyville | 10 |
| Remington, First | 13 |
| Rushville, Ben Davis Creek | 16 |
| Trafalgar | 11 |
| Union City, First | 12 |
| Union City, New Lisbon | 17 |
| Warsaw, Southview | EHP |
| Westfield, Little Eagle Creek | 10 |
| Wolcott | 10 |

### IOWA

| | |
|---|---|
| Bloomfield, First | 12 |
| Cantril | 10 |
| Clear Lake First | 10 |
| Coggon | 16 |
| Davenport, Cedar Mem'l | 11 |
| Des Moines, Central | 11 |
| Eddyville | 17 |
| Eldora | 58* |
| Esterville | 11 |
| Fort Dodge, First | 11 |
| Guthrie Center | 10 |
| Keosauqua | EHP |
| Laurens | 10 |
| Milton | 19 |
| Mitchellville | 10 |
| Mystic | 16 |
| Nevada | 11 |
| Nichols | 13 |
| Pierson | 13 |
| Rock Rapids | 10 |
| Sigourney | 10 |
| Stockport | 15 |
| Washington, First | 19 |
| Washington, Pleasant Hill | 22* |
| Waterloo, Central | EHP |
| What Cheer, Indianapolis | 11 |

### KANSAS

| | |
|---|---|
| Atchison, Second | 10 |
| Atwood | 10 |
| Benton | 10 |
| Bethel, White Church | 10 |
| Caney | 10 |
| Cheney, First | 12 |
| Colby | 10 |
| Goodland, First | 12 |
| Kansas City, Sunset Hills | 10 |
| Lakin | 19 |
| Larned, First | 10 |
| Lewis | 19 |

### Greatest Gain in Subscriptions

| | Gain |
|---|---|
| **Fort Collins, Colorado** | **56** |
| **Danville, Kentucky, First** | **53** |
| **North Side, Nebraska** | **50** |
| **Irving, Texas** | **47** |
| **Dallas, Texas, Casa View** | **45** |
| **Larned, Kansas, First** | **41** |
| **Niagara Falls, New York** | **40** |
| **Belleview, Washington** | **39** |
| **Long Beach, S. California, E. Side** | **37** |
| **Omaha, Nebraska, First** | **36** |

| | |
|---|---|
| Macksville, First | 12 |
| Medicine Lodge, First | EHP |
| Parsons, Morgan Ave. | 10 |
| St. John | 11 |
| Sawyer | 17 |
| Sharon | 13 |
| Stafford | 29* |
| Topeka, First | 14 |
| Topeka, West Side | 14 |
| Troy, First | 14 |
| Utica, First | EHP |

## KENTUCKY

| | |
|---|---|
| Albany | 15 |
| Ashland, First | 10 |
| Auburn | 21* |
| Barbourville, First | 10 |
| Bullittsville, Burlington | 15 |
| Cadiz | 21* |
| Clintonville | 10 |
| Crittenden | 10 |
| Cropper | 12 |
| Cynthiana, First | EHP |
| Cynthiana, Republican | 13 |
| Danville, First | 15 |
| Ewing | 14 |
| Frankfort, Bridgeport | 10 |
| Georgetown, Newton | 10 |
| Guthrie | 15 |
| Harrodsburg | EHP |
| Hopkinsville, Liberty | 13 |
| Irvine | 15 |
| La Center | 18 |
| Lexington, Crestwood | 11 |
| Lexington, Old Union | 13 |
| Lexington, Woodland | 14 |
| Louisville, First | 11 |
| Maysville, Mill Creek | 13 |
| Morehead | 10 |
| Morganfield | 15 |
| Mt. Sterling, Somerset | 10 |
| North Pleasureville | 10 |
| Nortonville | 17 |
| Owensboro, Century | 21* |
| Owenton | 12 |
| Pembroke | 16 |
| Salvisa | 11 |
| Simpsonville | 17 |
| Smithfield | 10 |
| Versailles, New Union | 22* |

## LOUISIANA

| | |
|---|---|
| Algiers, West Side | 34* |
| Baton Rouge, First | 16 |
| Crowley | 28* |
| Hammond, First | 13 |
| Jennings, First | 13 |
| Monroe, First | 12 |
| Shreveport, Broadmoor | 19 |
| Shreveport, Kings Highway | 11 |

## MARYLAND

| | |
|---|---|
| Hyattstown | 17 |
| Silver Spring, Georgia Ave. | 24* |
| Cumberland, First | EHP |

## MASSACHUSETTS

| | |
|---|---|
| Everett, Church of Christ | EHP |
| Lynn, First | EHP |

## MICHIGAN

| | |
|---|---|
| Ann Arbor, Memorial | 17 |
| Benton Harbor, First | 17 |
| Dearborn | 12 |
| Detroit, Bethany | 10 |
| Kalamazoo | 11 |
| Lansing, First | 10 |
| Luther | 19 |
| Paw Paw | 28* |

## MINNESOTA

| | |
|---|---|
| Austin, Sterling | 10 |
| Minneapolis, Lake Harriet | EHP |
| Rochester, First | 12 |

## MISSISSIPPI

| | |
|---|---|
| Gulfport, First | 12 |
| Jackson, Westmont | 10 |
| Meridian, First | 10 |
| Woodville | 10 |

## MISSOURI

| | |
|---|---|
| Ash Grove, First | 11 |
| Barnard, Bethany | 29* |
| Belton, First | EHP |
| Boonville, First | 14 |
| Bowling Green | 18 |
| Bucklin | 12 |
| Cainsville | 12 |
| Cairo | 13 |
| Chaffee | 10 |
| Creighton | 12 |
| Easton, San Antonio | 15 |
| Edina | 18 |
| Faucett | 21* |
| Florissant Valley | 10 |
| Frankford, First | 10 |
| Gorin | 31* |
| Granville | 15 |
| Greenfield, Pennsboro | 32* |
| Hannibal, Mt. Zion | EHP |
| Hannibal, Oakwood | 13 |
| Holliday | 11 |
| Independence, Eastgate | 14 |
| Kearney, First | EHP |
| Kennett, First | 10 |
| Kidder | 17 |
| Kingston | 30* |
| Lawson | 11 |
| Lee's Summit, Longview | 10 |
| Liberty, Mt. Olivet | 22* |
| Macon, First | 13 |
| Marshfield | 10 |
| Marshfield, Mt. Sinai | 42* |
| Maywood, Emerson | 15 |
| Mexico, Midway | 20* |
| Missouri City | 20* |
| Monticello | 29* |
| New Franklin | 10 |
| Oak Grove | 13 |
| Odessa, First | 14 |
| Orrick | 15 |
| Ozark, First | 13 |
| Paris, First | 12 |
| Parkville, Park Hill | 12 |
| Paynesville | 44* |
| Plato | 10 |
| Platte City, First | EHP |
| Queen City | 13 |
| Raytown | EHP |
| Richmond, First | 14 |
| Rockport | 10 |
| St. Charles | 20* |
| Tindall | 13 |
| Tipton | 15 |
| Warrensburg, First | 12 |
| Waverly | 13 |
| Weston | EHP |

## MONTANA

| | |
|---|---|
| Columbia Falls | 11 |
| Helena, First | 12 |

## NEBRASKA

| | |
|---|---|
| Alliance, First | EHP |
| Aurora | 11 |
| Chester | 11 |
| Fairfield, First | EHP |
| Fremont, First | 10 |
| Giltner | 18 |
| Harvard | 13 |
| Kimball | 31* |
| Murray | 12 |
| Omaha, First | 10 |
| Omaha, North Side | 12 |
| Overton | 30* |
| Talmadge, Chart Oak | 14 |
| Weeping Water | 12 |
| Wilsonville | 14 |

## NEW MEXICO

| | |
|---|---|
| Artesia | 12 |
| Carlsbad, First | EHP |
| Hobbs, Highland | 18 |
| Las Vegas, First | 10 |
| Roy | 22* |
| Ruidoso, First | 29* |
| Santa Fe, First | 10 |

## NEW YORK

| | |
|---|---|
| Brooklyn, Flatbush | 10 |
| Buffalo, University | EHP* |
| Endicott, First | 17 |
| Niagara Falls | 15 |
| Poestenkill | 20* |
| Rochester, Columbia Ave. | 13 |
| Schenectady, Union Street | 14 |
| South Butler | 11 |
| Syracuse, First | 13 |
| Troy, Eagle Mills | EHP |

## NORTH CAROLINA

| | |
|---|---|
| Ayden | EHP |
| Bell Arthur, Arthur | 21* |
| Black Mountain, First | 16 |
| Charlotte, First | 11 |
| Dunn, Hood Memorial | EHP |
| Everetts | 21* |
| Farmville | EHP |
| Fayetteville, First | 14 |
| Greensboro, First | 20* |
| Greenville, Red Oak | EHP |
| Grifton, Riverside | 28* |
| High Point, Central | 19 |
| Jacksonville, First | 10 |
| Jamesville, First | 14 |
| Kinston, Airy Grove | 18 |
| LaGrange | 24* |
| LaGrange, Wheatswamp | 10 |
| Lincolnton, Wayside | 16 |
| Mt. Olive, First | 30* |
| New Bern, Broad Street | EHP |
| Oak City | 12 |
| Pfafftown | 24* |
| Raleigh, Hillyer Memorial | EHP |
| Raleigh, St. Paul's | 18 |
| Smithfield, First | EHP |
| Spray, North | 16 |
| Stoneville | 18 |
| Trenton, Chinquapin | 22* |
| Walstonburg | 16 |
| Wendell | 43* |

## Highest Percentage

| | % |
|---|---|
| **Marfa, Texas, First** | **66** |
| **Eldora, Iowa** | **58** |
| **Hawkins, Texas** | **50** |
| **Brunson, South Carolina** | **48** |
| **Paynesville, Missouri** | **44** |
| **Wendell, North Carolina** | **43** |
| **Ormond Beach, Florida, Rio Vista** | **42** |
| **Marshfield, Missouri, Mt. Sinai** | **42** |
| **Jonesville, Virginia, Galilee** | **41** |
| **Marine, Illinois** | **39** |

| | |
|---|---|
| Wilmington, First | 15 |
| Winterville | 28* |

## OHIO

| | |
|---|---|
| Akron, Wooster Ave. | 10 |
| Cambridge, First | 12 |
| Chillicothe, First | EHP |
| Cincinnati, Carthage | 13 |
| Cincinnati, College Hill | 17 |
| Cincinnati, Mt. Healthy | EHP |
| Cleveland, Euclid Ave. | 12 |
| Columbus, Wilson Ave. | 10 |
| Dayton, Kettering | 14 |
| Dayton, Santa Clara | EHP |
| Dayton, Summit | EHP |
| Elmore | EHP |
| Genoa | 11 |
| Kenton | EHP |
| Mansfield, First | EHP |
| Marietta, Central | EHP |
| Medina, Central | EHP |
| North Olmstead | 16 |
| St. Louisville | 19 |
| Westlake | EHP |
| Wilmington, First | 15 |
| Xenia, E. Main St. | 33* |
| Youngstown, Boardman | 12 |
| Youngstown, Central | EHP |

## OKLAHOMA

| | |
|---|---|
| Ada, First | 10 |
| Aline | 15 |
| Broken Bow, First | 17 |
| Cherokee, First | 12 |
| Cushing, First | EHP |
| Durant, First | 10 |
| Enid, University Place | 12 |
| Guymon, First | 12 |
| Hartshorne, First | 10 |
| Hooker, First | 12 |
| Hugo, First | 10 |
| Kaw City, First | 12 |
| Langley, First | 38* |
| Lawton, Liberty Heights | EHP |
| Mangum, Central | 11 |
| Marietta, First | 10 |
| Marlow, First | 11 |
| Miami, Bethany | 14 |
| Muskogee, Memorial | 13 |
| Mutual, First | 20* |
| Nowata, First | EHP |
| Oklahoma City, Northwest | EHP |
| Poteau, First | 10 |
| Pond Creek, First | EHP |
| Stigler, First | 17 |
| Tonkawa, First | 10 |
| Tulsa, Harvard Ave. | EHP |
| Walters, First | EHP |
| Waynoka | 10 |
| Wewoka, First | 10 |
| Yukon, West Point | 22* |

## OREGON

| | |
|---|---|
| Beaverton, Cedar Hills | 19 |
| Bend, First | 11 |
| Eugene, Glenwood | 17 |
| Forest Grove, First | 13 |
| Heppner | 12 |
| Hermiston, First | 14 |
| Jefferson | 13 |
| Lebanon, First | EHP |
| Medford, First | EHP |
| Silverton, First | 11 |

## PENNSYLVANIA

| | |
|---|---|
| Brownsville, First | EHP |
| Canton, First | EHP |
| Canton, North Union | EHP |
| Indiana, First | EHP |
| Kingston, Wyoming Ave. | EHP |
| Mansfield, Canoe Camp | 14 |
| Monongahela, First | EHP |
| Pittsburgh, Knoxville | 12 |
| Pittsburgh, Mt. Lebanon | 12 |
| Scranton, First | 12 |
| Sharon, Central | 13 |

## SOUTH CAROLINA

| | |
|---|---|
| Beaufort, Central | 26* |
| Brunson | 48* |
| Charleston, First | EHP |
| Greenville, First | 13 |
| Lurray, First | EHP |

## TENNESSEE

| | |
|---|---|
| Chattanooga, Ashland Terrace | 10 |
| Chattanooga, East Lake | 13 |
| Chattanooga, East Ridge | 14 |
| Cleveland, First | EHP |
| Covington, Central | 15 |
| Halls, First | 15 |
| Knoxville, Northside | 12 |
| Livingston, First | 11 |
| Memphis, Highland | 15 |
| Memphis, Merton | EHP |
| Murfreesboro, Central | EHP |
| Nashville, Donelson | 11 |
| Nashville, Woodmont | EHP* |
| Paris, First | EHP |
| Savannah | 28* |
| Sparta, First | 10 |
| Springfield, First | 16 |
| Tullahoma, First | EHP |

## TEXAS

| | |
|---|---|
| Albany, First | 21* |
| Allen | 14 |
| Alpine, First | 25* |
| Arlington, North West | 12 |
| Atlanta | 22* |
| Baytown | EHP |
| Beaumont, Northwood | 15 |
| Belton, First | 10 |
| Brenham, First | 22* |
| Brownsville, Central | 14 |
| Burkburnett, First | 21* |
| Caddo Mills, First | 14 |
| Carrollton | 17 |
| Crockett, First | 19 |
| Dallas, Bethany | 10 |
| Dallas, Casa View | 11 |
| Dallas, Oak Cliff | 11 |
| Dallas, Pruget Street | 19 |
| Dickenson | EHP |
| El Campo, First | 11 |
| El Paso, Austin Park | 10 |
| El Paso, Bethany | 11 |
| Floydada, First | 10 |
| Fort Stockton, First | 16 |
| Fort Worth, Bethany | 12 |
| Fort Worth, First | EHP |
| Galena Park, Parkside | 23* |
| Garland, Monica Park | 12 |
| Genoa, Southeast | EHP |
| Gladewater, First | 11 |
| Graham, Memorial | 21* |
| Hawkins, First | 50* |
| Hillsboro, Central | 15 |
| Houston, Bethany | EHP |
| Houston, Heights | 11 |
| Houston, Reveille Woods | 12 |
| Houston, Woodland | 26* |
| Iowa Park, First | 10 |
| Irving, First | 10 |
| Kerrville, First | 13 |
| Lake Jackson, First | 14 |
| Lubbock, Westmont | 10 |
| Marble Falls, Central | 23* |
| Marfa, First | 66* |
| Marshall, First | 13 |
| Mesquite, First | 10 |
| Mt. Vernon, Central | 20* |
| Nacogdoches, First | 17 |
| Nederland | 22* |
| Paducah, First | 17 |
| Palestine, First | 12 |
| Post, First | 19 |
| Richardson, Community | 10 |
| Richardson, First | 13 |
| Rosenberg, Central | 10 |
| San Antonio | 29* |
| San Benito, First | EHP |

**CONTINUED ON NEXT PAGE**

# Ten Per Cent Legion

(*Continued from page 31*)

| | % |
|---|---|
| Stamford, Central | EHP |
| Stephenville, First | 19 |
| Stratford, First | EHP |
| Texas City, First | 10 |
| Uvalde, First | 10 |
| Vernon, Central | 11 |
| Wichita Falls, First | 11 |

### UTAH

| | |
|---|---|
| Ogden, First | 10 |

### VIRGINIA

| | |
|---|---|
| Boones Mill | 12 |
| Charlottesville, Park Street | 18 |
| Chatham, So. Main St. | 14 |
| Church Road, Poole | 14 |
| Covington, Calvary | EHP |
| Danieltown, New Hope | 11 |
| Danville, West End | 23* |
| Deltaville, Philippi | 20* |
| Dunsville, Rappahannock | 10 |
| Falls Church, First | EHP |
| Hampton | 19 |
| Hillsville | 14 |
| Jonesville, Galilee | 41* |
| Louisa, Yanceyville | 10 |
| Madison Heights | EHP |
| Mathews, Westville | 19 |
| Mauertown, Zion | 18 |
| Newbern | 13 |
| Newport News, First | 16 |
| Newport News, Hilton | 13 |
| Norfolk, Diamond Springs | 10 |
| Norfolk, First | 10 |
| Pounding Mill, Union | 17 |
| Radford, First | 15 |
| Richlands, First | 10 |
| Roanoke, First | 11 |
| West Point | 18 |

### WASHINGTON

| | |
|---|---|
| Bellevue | 24* |
| Bremerton, Westpark | 19 |
| Chelan, First | 12 |
| Colfax | 15 |
| Ellensburg, First | EHP |
| Ephrata, Memorial | 11 |
| Everett, Central | 12 |
| Grandview | 12 |
| Greenacres, First | EHP |
| Kennewick, First | EHP |
| Longview, First | 10 |
| Mount Vernon, First | 12 |
| Olympia, First | 12 |
| Port Orchard | 12 |
| Seattle, First | 17 |
| Seattle, University | EHP* |
| Snohomish, Central | 30* |
| Tacoma, Skyline Blvd. | 11 |
| Tacoma, South Tacoma | EHP |
| Tekoa | 11 |
| Vancouver, MacArthur Blvd. | 22* |
| Yakima, Englewood | 12 |

### WEST VIRGINIA

| | |
|---|---|
| Bethany, Bethany Memorial | EHP |
| Clarksburg, Central | EHP |
| Fairmount, Central | EHP |
| Hinton, First | 10 |
| Huntington, Central | EHP |
| Mount Hope | 10 |
| New Martinsville, First | EHP |
| Ravenswood, First | EHP |
| St. Albans, First | EHP |
| Wellsburg, First | EHP |
| West Union | 10 |

### WISCONSIN

| | |
|---|---|
| Janesville, First | 11 |

## Twenty-five Churches with Most Subscriptions

| | *Subs.* | |
|---|---|---|
| **Raytown, Missouri** | **623** | **EHP** |
| **Danville, Illinois, Central** | **540** | **EHP** |
| **Mansfield, Ohio, First** | **523** | **EHP** |
| **Champaign, Ill., University Place** | **482** | **EHP** |
| **Youngstown, Ohio, Central** | **461** | **EHP** |
| **Houston, Texas, Bethany** | **405** | **EHP** |
| **Indianapolis, Indiana, Central** | **343** | **EHP** |
| **Falls Church, Virginia, First** | **323** | **EHP** |
| **Dallas, Texas, East** | **321** | |
| **Hammond, Indiana, First** | **313** | **EHP** |
| **Cynthiana, Kentucky** | **308** | **EHP** |
| **Harrodsburg, Kentucky** | **298** | **EHP** |
| **Little Rock, Arkansas, First** | **295** | **EHP** |
| **Fort Wayne, Indiana, First** | **287** | **EHP** |
| **Raleigh, N. Carolina, Hillyer Mem'l** | **286** | **EHP** |
| **Ft. Lauderdale, Florida, First** | **263** | **EHP** |
| **Cincinnati, Ohio, Mt. Healthy** | **250** | **EHP** |
| **Taylorville, Illinois, Davis Memorial** | **245** | **EHP** |
| **Denver, Colorado, Central** | **238** | **EHP Mod** |
| **Waterloo, Iowa, Central** | **237** | **EHP** |
| **Huntington, West Virginia, Central** | **223** | **EHP** |
| **Nashville, Tennessee, Woodmont** | **223** | **EHP Mod** |
| **Gary, Indiana, Central** | **222** | **EHP** |
| **Baytown, Texas, First** | **201** | **EHP** |
| **Medford, Oregon, First** | **195** | **EHP** |

***For information about the Every Home Plan write Mrs. Evylin R. Gribble, 222 S. Downey Ave., Indianapolis 7, Ind.***

# A Dream Comes True in Paraguay

## *Chapel Being Constructed at Friendship Mission*

**By BETTY MILLS***

EVER since Disciples of Christ began their work at Friendship Mission in Asunción, Paraguay, there has existed the great hope that some day the program could have a chapel, dedicated solely to the worship of God.

To our church members, coming out of a Roman Catholic background, this has taken on primary importance, and they have felt that they must work hard so that this dream may become a reality. They have not only built up their hopes but they have worked and saved and their sacrifices have resulted in enough money to pay for the sand, rock and cement for the foundations of the chapel.

On a Saturday, recently, our three youth groups met on the vacant lot and helped clear it and carry the foundation stones where they would be needed. The following day, after the morning services, the official ground-breaking ceremony took place. The church members, many outside friends and Paul Andress, as president of the Disciples of Christ Paraguay Mission, were present. Victorio Aveiro, pastor of the church at Friendship Mission, opened the services with prayer, followed by a hymn. Then he spoke about the beginnings of the congregation and the faith in God that the members have in starting this chapel without funds enough to complete it. He spoke of this faith which is the strength of the Protestant witness and called on everyone for greater sacrifice and more work.

**Pastor Victorio Aveiro of the Friendship Mission church in Asunción, Paraguay, breaks ground for the chapel.**
—Photo by J. R. Mills

Then J. Raymond Mills presented a few of the many friends who are helping Friendship Mission. First came the architect who has been very generous to us. Then came the head brick mason, carpenter and painter; all had a part. Then Ray took the white spade with its blue bow and red roses and asked the minister to take out the first shovel of dirt for the foundations.

### Others Took Their Places

In turn, the elders and the presidents of each church organization took their places; and as they lifted out the dirt they expressed their deep faith in God and their hope that the chapel might become a beacon of light in this neighborhood and in this nation.

Don Manuel, the oldest member, held the spade in trembling hands, while Adolf, the youngest at nine years of age, promised with vigor to work with all of his ability that the Kingdom of God might become a reality here and now. One of the faithful members who was baptized on Easter Sunday will never see the completion of the chapel, for he

(*Continued on page 35*)

*Mrs. Mills is the wife of J. Raymond Mills, missionary of The United Christian Missionary Society in Paraguay and director of Friendship Mission in Asunción.

Women and WORLD HIGHWAYS

# Meet Your New ICWF Officers!

By MARTHA W. FAW*

DURING the past four years, women of Disciples of Christ have had a delightful opportunity to become well acquainted with the officers of International Christian Women's Fellowship. These officers have traveled extensively and have spoken in numerous national, state, district and local gatherings. They have endeared themselves to hundreds of women and have helped to develop the bonds of fellowship which bind us together.

At the Second Quadrennial Assembly held in July, a new slate of officers was selected for the next quadrennium. Mrs. O. Ivan Cole of Cincinnati, Ohio, was elected to serve as president of the International Christian Women's Fellowship. Elected to serve with her as vice-president was Mrs. R. O. Pearson of Abilene, Texas. According to the Rules of Procedure, the office of secretary-treasurer is held by the executive secretary of the department of Christian Women's Fellowship of The United Christian Missionary Society.

THE new president was Lucille Derhammer before her marriage. She was born in Barberton, Ohio. Her parents, Mr. and Mrs. Jerome Derhammer, were very active in the Christian church there. Mrs. Cole is a fourth generation Disciple, her mother having been a charter member of the Barberton church and active in the missionary society.

Lucille Derhammer received the Bachelor of Arts degree from Hiram College. Later she earned the Master of Arts degree from Northwestern University. For eleven years she was associated with Harry B. McCormick at the Lakewood Christian Church in Cleveland, Ohio, where she served as assistant pastor. It was in this church that she and Mr. Cole were married. Following their marriage, the Coles moved to Cincinnati, Ohio, where Mr. Cole is an engineer for the American Telephone and Telegraph Company.

The Coles have two children. The oldest, Alan, is a graduate of Hiram College. At present he is completing work for the master's degree while serving as a counselor at the Starr Commonwealth for Boys, a privately endowed school for boys with special needs, in Albion, Michigan. Their daughter, Rozanne, will begin her sophomore year in Walnut Hills High School in Cincinnati this fall.

Mrs. Cole and Mrs. Pearson

LUCILE Cole has found time during her busy life to participate actively in a number of civic and community groups. For three years she served as a member of the board of directors of Unified Promotion, including a term as its chairman. Mrs. Cole has also served terms as a member of the board of managers of the United Society, and the board of directors of the International Convention of Christian Churches. Currently she is a member of the board of managers of the Ohio Society of Christian Churches, and the board of administration of the Council of Church Women of Greater Cincinnati.

Active in Christian Women's Fellowship, she has just completed a term as the state president of Christian Women's Fellowship in Ohio and as a member of the advisory council of International Christian Women's Fellowship.

HELEN Pearson is a native of Johnson County, Texas. Her parents, Mr. and Mrs. W. G. Davis, moved their family to Temple, Texas, where Helen and her sister and brother attended grade school. Mr. Davis was an oil miller and his work carried him later to Sweetwater where Helen completed her high school work. The Davis family took an active part in the activities of the Christian church, Mrs. Davis being especially active in the missionary society. This is an interest which she has retained through the years.

Since her marriage to R. O. Pearson, who is a Division Distribution Engineer for the Lone Star Gas Company in Abilene, the new ICWF vice-president has led a very busy life as she has participated in affairs of the church and community. Locally, she teaches an adult Sunday school class in First Christian Church in Abilene in addition to her participation in Christian Women's Fellowship. Mrs. Pearson has given leadership to the Christian Churches in Texas, serving as state president of Christian Women's Fellowship, first vice-president of the Texas Convention of Christian Churches, a member of the state committee on coordination of work, and the state committee on brotherhood finance.

Her national brotherhood service has included the second vice-presidency of the International Convention of Christian Churches, membership on the board of managers and the board of trustees of the United Society, the Christian Education Assembly, and the Curriculum and Program Council. She was exhibits chairman for the Second Quadrennial Assembly.

MRS. Pearson, who believes that Christian women must make their witness in civic and community activities as well, participates as a state and national volunteer worker for The National Foundation (of Infantile Paralysis). Earlier this year, she received the national fifteen-year award for volunteer service with The National Foundation. She continues as a member of the Women's National Advisory Committee of that organization.

In addition, Mrs. Pearson is a recognized truck driver! For a time she drove a two and one-half ton truck which had been converted into a roving library for the purpose of distributing books to rural areas of Texas. In recognition of this service, Mrs. Pearson was made an honorary member of Delta Kappa Gamma, a recognized teachers' sorority. Because of her great concern for the welfare of all, she has been awarded honorary membership in Epsilon Sigma Alpha, an international organization of business women dedicated to welfare work.

AT the business session of the Assembly, a new nominating committee was named to serve during the 1961-65 term. Functioning under the leadership of its chairman, Mrs. Richard James of Jacksonville, Florida, this committee will nominate a president and vice-president to take office in 1965.

*Mrs. Faw is executive director of program coordination in the department of Christian Womens' Fellowship, The United Christian Missionary Society.

WORLD CALL

# Echoes— *from Everywhere*

### New Program in Thailand To Prepare Rural Workers

A NEW project has been started at Chiengmai, Thailand, for the training of church workers and rural ministers. It is known as the Christian Service Training Center—a department of McGilvary Theological College—where men and women of tenth-grade education and under will take a three-year course of theological and ministerial training.

Great emphasis is laid on techniques and methods of evangelism without costly equipment or plant. The students spend a period of three months every year in field work. They go as teams of four or five to the villages and jungle communities, and begin programs of intensive visitation, preaching and teaching in the same village or general area. The local church is encouraged to take as much part as possible in this and to help with follow-up work afterwards.

During the rest of the school year, courses are taught on the Bible, the church, theology, and on certain general subjects. A student completes about 250 semester hours of study while in the training center and then goes out to two years of internship as a lay minister in a rural area, under the direction of the staff.

—STANLEY AND IRIS SEWELL
*Chiengmai, Thailand*

### Haitian Teachers Serve With UNESCO in Congo

Ecole Moyenne at Bolenge is composed of the lower three grades according to Belgian secondary education (college preparatory-high school). This school has been understaffed this year. Even missionary wives, some who are mothers of two and three children, have carried teaching loads of more than twenty hours a week.

Just recently the United Nations Educational, Scientific and Cultural Organization (UNESCO) made a world-wide appeal for teachers for Congo. Almost 200 of those teachers are here now. Ecole Moyenne has five of them, all from Haiti.

To the people of this nation, Congo is the world and the rest of the globe is "Mpoto," (any outside area). Great distance is incomprehensible. So they are fascinated by these men whose skin is black but who behave like Europeans.

—RICHARD AND TISH GALUSHA
*Bolenge, Republic of Congo*

### Patient Work Brings A Harvest in Japan

On Easter Sunday Noriko Takase, a Japanese high school girl, was baptized. We were especially happy about this because she had been attending our English Bible class on Sunday evenings. Japanese young people do not take this step easily or lightly, and Noriko is a highly intelligent and thoughtful girl who attends a high school open only to children of outstanding brilliance. What brought her to Christ?

Noriko, we found, had attended the first week-day kindergarten school of this church years ago. After graduation she dropped out and had no contact with the church. Living near by, she could hear the hymns on Sunday morning and often thought of attending.

To try to get a larger attendance at English Bible classes, the church printed a leaflet and put it in the mailboxes of all the houses in the neighborhood. Being especially interested in learning English, she came and continued to come. After a few months she decided to become Christian. The influence of a Christian teacher, the power of music, and a Bible class! We were deeply impressed with how true it is that one sows a seed, another waters it, and in his time the Holy Spirit brings the harvest.

—VERN AND DORIS ROSSMAN
*Tokyo, Japan*

### Missionary Reports on Evangelism in Rural Mexico

Miss Leila Callender, Miss May Wilson and I arrived at Tenayuca just as the four-member revival team was finishing a week's services. The atmosphere was charged. Before long, one of the young men asked me to go visit with him. I helped to shell corn and we talked.

Before I got around to the subject of the Christian faith, it was time to go for baptism down the river where the canyon narrows. The stagnant pools, where many women have done washings for many years, were thick and green. Yet no one but me seemed to notice that.

One of the women of the Mexican evangelistic team began to lead singing. Voices joined in from behind the rocks on both walls of the canyon. Another of the Mexican women read the Scripture and then Eufrasio Perez, pastor of the San Luis Potosí church, baptized the ten candidates.

I walked home with another young man. This man has had more than his share of problems and sorrows. The light from the gasoline lantern at the church reminded us that the sun had gone down. The children had begun to sing choruses. We walked over to the church. After the sermon, another of the Mexican Christians gave the invitation. Nine responded, making a total for the week of twenty-seven. But what really pleased me was that Candido, with whom I had been visiting, went forward and gave himself to Christ.

—BYRON SPICE
*Pabellón, Ags., Mexico*

### MCI Helps Children Learn Essential English

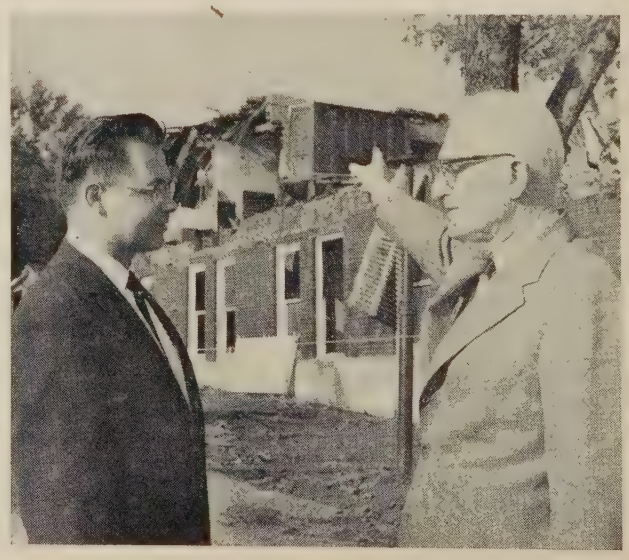
The Spanish-speaking children of San Antonio, Tex., get behind in their school due to lack of knowledge of the English language. The heavy number of those who drop out at the sixth grade is rather large.

Three years ago the MCI staff took a definite step to do something about equipping these children while in kindergarten with the 1,000 most essential English words so that they may keep abreast of their classmates in the first grades at school. This vocabulary is being taught through story-telling, games, songs, conversation, etc.

Another innovation introduced in the kindergarten called for more formality during the last half-year. This formality consisted in identifying numbers, the ABC's and writing one's name. Formality in the classroom is essential for children to fit in the school.

—MEXICAN CHRISTIAN INSTITUTE ANNUAL REPORT
*San Antonio, Texas*

## Disciples Respond with Aid in Disaster



**Charles W. Riggs, at right, minister of the Ravenna, Kentucky, Christian Church, points out to Harold R. Watkins, general representative of the Board of Church Extension, the path of a tornado which recently destroyed his church. The Board of Church Extension is giving emergency assistance to the church in helping develop rebuilding plans. Week of Compassion funds totaling $1,000 were sent to the church.**

—Church Extension Photo

# Missionary Worship Service

## Theme: *Be Thou Our Guide*

### October

"As we learn to share" is the worship theme for October. This continues the current series "Be Thou Our Guide" as we study "Churches for New Times."

This worship coincides with the study content for the month and should be a matter of vital, prayerful consideration. Suggestions are as follows:

Call to Worship (First verse of No. 302, "I Bind My Heart This Tide" and last verse of No. 514, "My Country Is the World" from *Christian Worship: A Hymnal*)

Prayer (Use musical background. Do you have a record player?)

Scripture: James 2:14-16; Luke 6:38

Meditation

Offering and Dedication

Benediction

#### Meditation

As Christians, we are concerned with learning to share. We know we must share. We do not always know how to do it. How does one learn to share? One learns to share by sharing.

When one "learns to share" in the Christian sense, one deliberately and purposefully becomes a part of total humankind and participates with all others in the good and bad aspects of life. This is the only way man's purpose on earth is ever fulfilled.

Good things are easy to share. Kind fortune is always enhanced when it is shared. Excitement and happiness we are eager to divide with others. One's joy spills over into other hearts and the joy of one becomes the joy of many.

Nor is it difficult to share in a friend's misfortune. We feel good when we help to alleviate suffering. It is easy to share with a neighbor. I have a garden; my neighbor does not. I share the produce.

But it is *very* difficult really to share in the *world's* problems—hunger, gospel darkness, disease, fear. Yet this is the mission of the church, and this sharing is the task before us.

First, we share our Concern. This leads us to discover the areas of need and avenues of real help. It is true—"if you care you will share."

One does not interpret concern in terms of tears and breast-beating. Real concern is interpreted in terms of work days and dollars. The Kingdom cannot exist without them.

Time is precious, but giving God part of each day is like adding one to the week. Use it in study, in training, in service, in worship. Share part of each day with God in an effort to learn more about his will for the world. This is a day "invested" and not "spent" at all. Christian women are commissioned to "take time to be learners."

Equal privilege is that of sharing our Substance. Nothing brings a blessing like cheerful, sacrificial giving. C. W. Hatch, in *Stewardship Enriches Life,* says, "My money is me. When money is exchanged for my time, talent, and energy, it becomes concentrated personality—the coinage of my life. . . . My giving is worship when I break off a small fragment of my life and place it on the offering plate. Christ blesses it, and it *feeds* the multitude."*

The missionary program which goes out to dispel darkness, to carry the good news into earth's dark places, is maintained by the sharing of our substance.

Christian women are commissioned to "give."

Consider God's night-time heaven. The moon owes all its beauty to the habit of sharing. It shares with the darkness the rays of light which the sun gives it. If it stopped sharing, it would stop shining. By the same token, if we do not share, we cannot "shine."

Lord, be Thou our Guide as we "learn to share."

—Margaret E. Wickstrom

*Used by permission of the publisher, The Gospel Trumpet Co., Anderson, Indiana.

# A Dream Comes True in Paraguay

(*Continued from page 32*)

is blind; but his radiant joy coming out of his new-found faith is contagious to many. He lives close to God and he always tells everyone that he never walks alone but is guided by God's hand.

Dr. Andress and Ray Mills gave their testimonies also concerning the meaning of the church and what the future holds for a Protestant chapel in this community as its members preach and express the spirit of the living Christ.

On Monday, after the ground-breaking ceremony, twenty workmen gathered together on the site of the chapel for a talk given by Ray on the significant part each worker will play in the construction of the chapel. He spoke a word of appreciation for the varied talents of the laborers. This was followed by a prayer by Mr. Aveiro, expressing gratitude to God for the church in the United States which has shared generously with its brothers in Paraguay in order that the Protestants at Friendship Mission might have a chapel in which to worship. He also prayed that God's blessing might be upon the laborers as they give of their energy and skills to build a chapel of beauty and service to the community. This was the first time that the men had participated in such a service prior to beginning construction on a building.

The chapel is being constructed in the heart of the block of land at Friendship Mission. When the architect was talking about the plans, he said, "The chapel must be beautiful and must express the motivation and the purpose which stimulates the work of love and service that is being carried on in the buildings surrounding the chapel." This chapel will serve as a Christian witness to the Protestant faith in the neighborhood that has come to know and appreciate the services of Friendship Mission.

## In Memoriam

*Mrs. Dorothy Junor Russell,* May 11, Truth or Consequences, N. Mex. Charter member of First Christian Church and service director of the CWF. She worked quietly and faithfully for the good of all. Was Sunday school secretary and assisted her husband in his work as church treasurer.

*Mrs. Emma Strickling,* Mar. 29, Wellsburg, W. Va. Christian church member since childhood, and Laurel Band Class and CWF member. She loved the church and was faithful in attendance until her illness. Age 83.

*Mrs. A. W. Hayes,* May 8, Benton, Ill. Teacher of the adult Bible class for ten years. Past president of the CWF. Member of education committee, active in several community affairs, and devoted to the Garden Club.

*Howard Detweiler,* April, Eureka, Ill. Faithful member of Glen Oak Church in Peoria. He is remembered for his work at Glen Oak, as chaplain in the army, as a trustee at Eureka College, and as a member of brotherhood committees.

WORLD CALL

Adults and Mission

# Our Mission in the Decade

By JAMES A. MOAK*

YOU are a member of the Christian church as a result of your personal and public confession of faith in Christ as Lord and Saviour. You believe in the primacy of the church. You have responded to the call of God to accept leadership responsibilities in the work of the church. You are concerned about the will of God being done on earth. You believe that the church has a unique significance in the plan of God for the fulfillment of his mission among men. You are interested in discovering what it means to be a child of God in these revolutionary times.

### Your Concerns Shared by Others

Many people in our brotherhood share these same concerns with you. Many are saying that God's purpose is to win and redeem the whole world and that the church is the instrument by which this is to be done.

Our brotherhood is mobilizing all its personnel, resources and procedures during this Decade of Decision in a program of advance designed to realize its God-given potential and to fulfill its Christian mission and witness in the context of the total church's outreaching mission.

### Visitation to Stimulate Congregation

Your congregation's leadership has been visited by a team of at least two dedicated Disciples in a Decade of Decision visitation program. The purposes of this visitation in your church were to stimulate your leaders and your membership to evaluate what your church has accomplished for the Kingdom of God in the past ten years, to take a new look at its commission from God through Christ, and to plan to achieve your divine potential.

What has happened in your congregation as a result of the Decade of Decision visitation? Has your church responded in visible ways that show that your members are more aware of the availability of the presence and power of God to transform the life of your congregation? Are your members concerned about doing "business as usual" or is there a new attitude in your church indicating that your members are beginning to move forward in realizing their highest potential as church members and as followers of Jesus Christ?

**Decade Check List**

Has your congregation . . .
- . . . been visited by a team interpreting the program of advance? .....
- . . . evaluated its achievements of the past ten years?.....
- . . . made a study of its community?.....
- . . . been made aware of its God-given resources and potential?.....
- . . . planned a ten-year program for the years between 1960 and 1970?.....

Are your members aware of the church's total mission? Do your members know that the future belongs to those who prepare for it? Have you made long-range plans that are characterized by spiritual daring and prophetic vision? Has your congregation officially declared its purpose to "so participate in the program of advance during the Decade of Decision that all areas of its work and witness will be indicative of the true purpose of God?"

### You Have a Responsibility

If the answer to any of the above questions is "no," then you, as a member of Christ's church, have a responsibility to do something. You have the responsibility of stimulating the other leaders of your congregation to take another look at the Decade packet of resource materials that was presented to your church by the visiting team. This packet is not "the program." It was intended to help your church plan its own program.

The program of advance during the Decade of Decision calls for a new approach in understanding the total task of the church's mission. This is a new concept of long-range planning. No longer do we chart the future program of the church on the basis of minimum increases over past performances. Rather, goals and objectives for future achievement should be determined on the basis of potential ability where Christians as individuals and churches as congregations are fully committed to meeting spiritual needs in our communities and throughout the world.

Responsible decision, concern and commitment on the part of every individual will be the keys to our churches' becoming effective instruments for fulfilling the mission and releasing the power of redemptive witness.

The task of the church is to redeem man, to change him, and to bring him into his true inheritance as a son of God by sharing the light of the gospel with him. The call of the church is to live in the world with man. It must be dedicated to the purpose of God for man. It must answer the needs of man and envelop him in the love of God.

### Churches Stand at Crossroads

Each local congregation of the Christian Churches stands at a crucial point in its history, facing a decade of great spiritual needs and opportunities which call for prophetic witness and united action. Adequate response to the challenge of the Decade involves setting God-worthy objectives in winning people for Christ, developing persons as Christian leaders, recruiting and educating the ministry, and extending the Christian witness to the whole world. It means seizing God-given opportunities, using God-given resources, and becoming acutely aware of the purpose for which Christ called us.

We who live in the beginning days of the seventh decade of the century, the seventeenth decade of our history, the one hundred ninety-seventh decade of Christian history, must hear the voice of God calling. He is challenging us to make of our congregations dynamic centers of responsible Christian living where prayerful planning and hard work produce the transforming influence of worship; the confident evangelistic witness; an effective educational program; mature Christian stewardship; an understanding that the church has one mission with many functions; a ministry that is vitally related to both the common and uncommon ventures of life; a planned program that meets the spiritual needs of people everywhere.

If any congregation is in Christ and Christ is in any congregation, it becomes a new creation altogether—the past is finished and gone, and everything has become fresh and new. Wherever men accept him, he gives them the power to become the sons of God.

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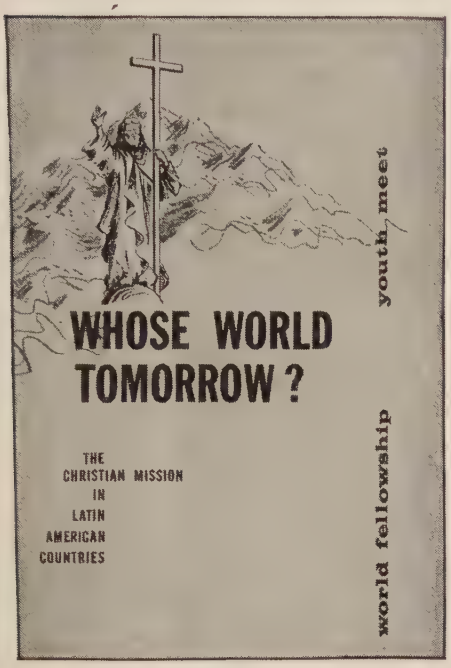
*Mr. Moak is general secretary of the Kentucky Christian Missionary Society. He is currently serving as chairman of the committee on world outreach of the Home and State Missions Planning Council.

# Youth and the World Mission




## A Week-end that Lives On

### *World Fellowship Youth Meet*

THROUGH the months ahead and even the years to come the influence of the week-end World Fellowship Youth Meet will continue to exert itself. In the thinking and actions of the thousands of teen-agers who will be attending Meets during the fall and winter, the influence will live on.

This event, some thirty-five years old, has grown until it brings together each year thirty to forty thousand young people and adult leaders and focuses their attention on the outreaching mission of the church.* It dramatizes the importance of witnessing to all mankind and guides the Teens as they seek their places in God's mission to the world.

**"The Kids Dig In—"**

"After they return from the Meet, the kids dig into the mission study in the CYF at home!" This comment came from an active senior in the youth program in the state of Washington. The Meets are intended to help Teens realize that mission study and service activities are important to them, to show how units in outreach can be made to appeal, and to introduce and demonstrate resource materials and procedures which can be carried home to make the unit a more vital experience in the local church.

**Before the Meet**

Counselors and youth may find what subject areas are to be explored in the Meet which serves your church. Though Latin America is the chief theme, there are other topics. Next, they may consider which interest group each delegate should attend. What values should it have for him? What can he gain that will be helpful to the youth fellowship program?

Perhaps the fellowship should list specific points on which it wishes the delegates to gain information or skill. Examples: (1) How to add the world outreach dimension to all study units; (2) new subject areas which the fellowship might be interested in exploring; (3) best supporting materials for the unit on Latin America; (4) new ways of sharing information, insights and other values with the congregation as a whole or with other groups within the church; (5) new resources and procedures in worship or recreation; (6) information on the best new books for teen-reading and good ways of getting the youth and the book together.

**Not Empty-handed**

Each delegate may take a special contribution to the World Fellowship Youth Meet. If he is to participate in "Do Disciples Dare?" he may interview the minister or the person he indicates and learn what causes his church supports. Do his contributions benefit mission work at home and abroad? Christian higher education? Homes for children and the aged? Other outreach causes?

If a delegate is to have part in the interest group called "One World—Conflicting Faiths," he may interview several members of his own or neighboring congregations, asking such questions as these: Do you consider Christianity unique, not just one faith among others? If so, mention some points in which it is different. What should be the attitudes of Christians toward other faiths? How should our missionaries regard people of other faiths? Why do certain non-Christian faiths appeal to many people of our country? If the delegate goes to the Meet with gleanings of his own to share, he will enter the discussions with an eager interest. Recognize the preparation and the importance of the experience by commissioning the delegates to the WFYM.

**No Wasted Miles**

Fifty to one hundred counselors and youth drive many miles to the church which is host to the Meet. Why not sing songs from Latin American lands during the trip? Perhaps "Rancho Grande," "La Paloma," "Linstead Market," West Indian arrangement of "The Lord's Prayer."

Teens can speed the miles by learning and using Spanish words and phrases. Use the list in *Christian Youth Studies World Outreach Witness.* If there is special interest, you may borrow an English-Spanish dictionary.

**The Meet Doesn't End**

Leaders should not forget all about the WFYM once the delegates are dispatched for the host church. Weeks earlier, interested minds may be planning a list of services returning delegates may perform for the church. One principle should be this: cross age lines so that youth may enjoy the stimulation and the appreciation of adults and children. These possibilities may quicken your own thinking:

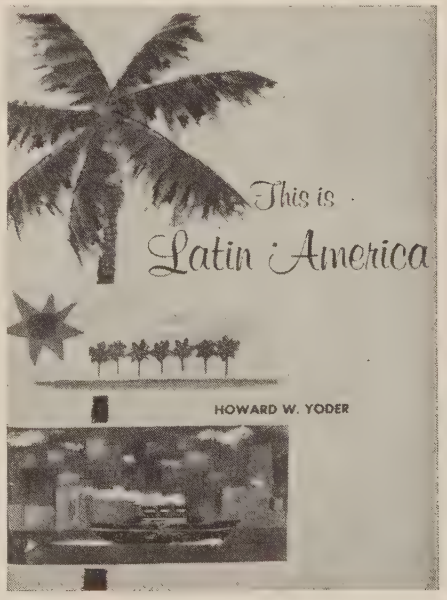
Teens may lead in a song tour of Latin America at a fellowship dinner or a School of Missions.

They may bring a one-act play on Latin America, in full production, as a walk-on, or as a play reading.

With the use of Latin America place mats, young people may tell the stories of persons in the photos and interpret other features of the mat.

Delegates may lead in planning the activities of the Latin America study units in *Tack* and *Focus.*

—MARETA SMOOT




*Not all Meets send in reports. Total sale of materials indicates this attendance.

# WORLD CALL NEWS ROOM

## Miss Jane Heaton Named to CWF Post

MISS Jane Heaton of Indianapolis has been named executive director of program coordination for the department of Christian Women's Fellowship of The United Christian Missionary Society.

Miss Heaton

Miss Heaton will succeed Mrs. Judson Faw, who has resigned, on Nov. 1. At present she is departmental associate in the department of missionary selection and training of the United Society.

She will serve approximately 4,200 local women's organizations of the Christian Churches with a total membership of more than 250,000 in the United States and Canada.

As director of program coordination for CWF, Miss Heaton will oversee the production of program and organizational materials. She also will serve as a resource leader and speaker in state and area CWF assemblies and board meetings.

### Services Held

Funeral services were held on July 7 in Noblesville, Ind., for Mrs. Eva Alice Springer, missionary to India for thirty-one years. She died on July 4 in the Lenoir Christian Home, Columbia, Mo., at the age of 85.

Left a widow in 1909, Mrs. Springer supported her work in India from the estate left by her husband, George E. Springer, an Anderson (Ind.) lumberman. She began her missionary career in 1910 in Bilaspur. For five years she was in charge of a girls' orphanage at Mahoba. In 1917 she returned to the United States on furlough and went to France, where she served under the Salvation Army.

In 1919 Mrs. Springer resumed her work in India, serving at Maudha and at Pendra Road. On a second furlough she completed nurses' training; when she took up work again in 1927 in Mungeli, India, she served in nursing, gardening and construction supervision. She retired in 1941.

Mrs. Bettie R. Brown, who served nearly half a century as superintendent of the St. Louis Christian Home for children, died on May 17 in Carlsbad, N. M. She had made her home there since retirement in 1951.

Under Mrs. Brown's direction, the St. Louis Home of the NBA grew from a small beginning to its present highly-acclaimed position of service. More than 5,000 children came under her care.

Services were held in Johannesburg, Union of South Africa, for Mrs. Maggie Holt, wife of Basil Holt, representative of the United Society. Mrs. Holt died on July 29 after a long illness.

Mrs. Holt was formerly Maggie Winifred Mair, a native of the coastal city of East London, South Africa. Her father was one of the pioneers of Southern Rhodesia. A teacher, she was married to Mr. Holt in 1927. She and her husband served with the young Disciples of Christ movement in South Africa until 1930, when they came to the United States. In 1947 they returned to their native land to head up a revived Disciple program there.

Kenneth Bowen, father of Mrs. Ben C. Hobgood, missionary with the United Society in the Congo, died on July 26 in Lexington, Ky. Dr. Bowen was a former president of The College of the Bible, seminary of Disciples of Christ in Lexington.

### Honors

W. Larimer Mellon, Disciple founder and director of the Albert Schweitzer Hospital in Haiti, recently received the Thomas P. Cunningham Award in ceremonies at International House in New Orleans, La. The award is given annually to the person "who has contributed the most to better understanding between the United States and Latin America."

Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ), received an honorary Doctor of Divinity degree at Heidelberg College, Tiffin, Ohio, on June 11.

George Earle Owen, executive chairman of the division of general departments of the United Society, received the honorary Doctor of Divinity degree at Bethany (W. Va.) College on June 4.

### Counselor Named

The third national counselor in church-wide leadership development has been named by the United Society.

Arthur Jackson Russell, currently the state secretary-director of the Christian Churches of South Carolina, will assume his duties as national counselor on Sept. 1.

Working under the direction of Richard E. Lentz, executive director of church-wide leadership development, Mr. Russell will help recruit and train leaders for all phases of church activity.

A graduate of Transylvania College and The College of the Bible, Lexington, Ky., he has done advanced work at the University of Michigan and at Union Theological Seminary in New York.

Other counselors already named are Miss Fannie M. Bennett and Harold R. Johnson.

## Missionary Register

### Arriving from the field:

MR. AND MRS. BERNARD F. DAVIS arrived in the United States from Congo on July 23 for regular furlough.

MR. AND MRS. RICHARD L. TAYLOR arrived in the U. S. on July 18 from Congo for regular furlough.

MR. AND MRS. JOSEPH WHITMER have arrived in the U. S. on furlough from service in Jamaica.

### Departing for the field:

MISS ELIZABETH HILL left on June 30 to return to missionary service in Nepal.

MISS WAUNITA REED left the U. S. in August with MISS ITOKO MAEDA, missionary to Okinawa. Miss Reed will study in Japan and will then proceed to Okinawa, where she will serve in the area of Christian education for youth.

### Ordination

David C. Taylor, son of Dr. and Mrs. George Oliver Taylor, was ordained to the Christian ministry at a service on June 11 in Indianapolis. Dr. Taylor is executive secretary of the department of Christian education of the United Society.

### Births

A son, Daniel Raymond, was born on May 1 to Dr. and Mrs. Douglas Corpron, missionaries with the United Society in Thailand.

A daughter was born on June 28 to Mr. and Mrs. Dewayne Wellborn, missionaries in Jamaica.

### Huber Elected

Robert T. Huber, student work executive for the United Society, was elected in June as chairman of the national campus Christian life committee of the National Council of Churches.

### Men's Worker

Wilbur T. Wallace began work on July 1 as director of men's work in North Carolina. He succeeded Arthur M. Depew, who has taken a pastorate in St. Petersburg, Fla. A graduate of Transylvania College and The College of the Bible, Lexington, Ky., and of the University of Chicago, Mr. Wallace has held pastorates in Georgia, Florida, Kentucky, and North Carolina. He was secretary-director of the Christian Churches of northeast Georgia from 1945 to 1948.

### To Indiana Staff

Robert Smythe of Walton, Ind., has been called by the Association of the Christian Churches in Indiana to become director of youth work and family life. A graduate of Northwest Christian College, Eugene, Ore., he is a student at Christian Theological Seminary in Indianapolis.

# Opponent: Medicine Man

## *A Missionary in an African Village Becomes A "Good Neighbor" to Win a Crucial Contest*

By WESLEY SADLER*

MY fire extinguisher and the medicine man of the African village in which I lived were in conflict one day. It was a short-lived battle but a vital one.

The medicine man was wholly dedicated to his profession. He believed in his medicines wholeheartedly—for other people.

He used to come to me at night—when the village was asleep—pull a chair close to mine, and whisper, "I'm sick." I would look him over, take his pulse and temperature, and give him the drug he needed, which was usually for malaria or dysentery.

I gave him a square deal on those occasions in that I did not reveal his dependence upon my medicines for his private needs.

We were friends, the medicine man and I, not only because of my medical help and discretion, but because of my ability to patch his rubber boots and my luck in shooting chicken hawks out of the sky with my .22 rifle, thus preserving the chicken population of the village.

In other fields we were in opposition. One conflict centered around the successful clinic that my wife conducted in front of our house each morning for the sick who preferred her medical medicines to his magical ones. The medicine man was losing business and cash.

ANOTHER was the number of people who were joining the church. He struggled hard to prevent their coming. He doubled his opposition when the chief announced that he wanted to become a Christian. A chief a Christian! That would never do. But the opposition failed.

I took a licking in some of our battles, however. An injured man was lost in the forest. The medicine man accidentally discovered where he was and kept it a secret, not minding the man's suffering and my fruitless hours of search. He publicly made medicine, the faker, and "discovered" where the lost man was. People hurried to the area he named and, sure enough, there he was.

'Ahhh," they said, "our great medicine man."

He gave me several defeats by hiding his sick. "Don't tell Saada about this," he said. "And keep it from all the Christians." Sometimes there was a leak and my wife and I got to the patient before it was too late. More than once, however, the patient died or was too far gone before we discovered his need.

Then lightning struck the village. There was a loud, piercing wang, then silence, then a series of stunned shrieks.

I was taking a bath in my outdoor bath-house. I heard feet coming. Two men stood on tiptoe and looked over the bath wall. "Saada, lightning hit Mulaba's house. It's on fire. Can we use your *nabu-vaa neni* (fire-kill thing: fire extinguisher)?"

"Take it," I said. "It's in the dining room."

I kept it in the dining room because our living quarters had a thatch roof, and a place with a quick-to-burn thatch roof was not a handy spot for a fire extinguisher.

"One thing," I shouted to the two men as they charged to get the *nabu-vaa neni,* "turn it upside down when you want it to work, but not until you want it to work."

I quit bathing and leaped into a pair of short trousers, hurled myself into my shoes, and raced to the fire. Village custom would consider me a bit bare, but this was an emergency.

Beginning about fifty feet before the stricken house, there was a trail of white chemical; the two men had turned the fire extinguisher upside down too soon.

There was bedlam, plain unrestrained bedlam, The fire was out, smothered by my fire extinguisher, but some women were lying prone from shock. Other women were standing over them, shaking bunches of chicken feathers.

And my opponent, the medicine man, was darting in and out of houses, carrying a liquid concoction that he had hurriedly thrown together. I got a look at it as he passed by me. It was in a gourd, kind of grayish in color with a few tiny red things floating around in it.

HE was distraught, and well he might be. The lightning had penetrated the defenses he had set up (and boasted about) to protect the village. He had suffered a rank defeat and was trying to patch it with the brew in the gourd. A fat chance he had of turning back a lightning bolt—especially when I was walking around calmly, very calmly, receiving thanks right and left.

"Thank you, Saada."

"Your *nabu-vaa neni* saved the town."

"You are a good neighbor."

"The town is yours."

I smiled, nodded in acceptance, and made a bow now and then. I deliberately moved over to the area where the medicine man was pouring the last drops of his brew down a woman's throat. A woman waving chicken feathers over her unhappy neighbor's head paused in her waving. "Thank you, Saada. Your *nabu-vaa neni* is strong."

The prone one smiled. "Thank you," she said.

The medicine man looked at her with a frown, but she braved that and smiled at me. "You saved the town," she said.

"Grrr," I think I heard my opponent say.

*Dr. Sadler is director of the All-African Writing Center at Kitwe, Northern Rhodesia. Newly assigned workers at this center are Mr. and Mrs. George Behler, missionaries of The United Christian Missionary Society.

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## New Era Dawns in Church Architecture

A new era in church architecture is dawning. Churches are beginning to rise across the American landscape of good contemporary design, that are not only functional and beautiful but also interpret the lasting values of Christianity.

They are modern in form; they make use of today's new remarkable materials. At the same time they speak as eloquently for today's living religion as did the medieval Gothic cathedral for its epoch.

This was the most significant conclusion to be drawn from three days of around-the-clock discussions at the twenty-first National Conference on Church Architecture held earlier this year in Pittsburgh.

Not every one among the 1,200 architects, artists and church building specialists at the conference agreed with this analysis. But even those experts who deplored the "monstrosities" which they felt are being erected here and there conceded that some designers are creating outstanding contemporary edifices that reflect what the churches believe. This year's sessions clearly demonstrated that giant steps have been taken.

# The Little Box

*A Children's Story*

By LETA MAY BROWN

"I don't want to go to school," cried Little Sister. "But you have to go," answered Big Sister. "Now that our whole family has become Christian we must go to school."

Little Sister looked through her tears at the box she held in her hands. "Why do we have to go?"

"To learn," Big Sister answered. "I am going to study hard and learn everything in the world."

Little Sister looked at her in amazement. "You are? Well, you learn if you want to. I am going to keep our box and play with it every day."

A week later the missionary took the two sisters and their father from their home in a little village in India to the Mission School. An elderly lady came out to greet them.

"Miss Smith," said the missionary, "This is our new brother from the village. These are his daughters who want to study in your school."

Miss Smith smiled at the girls. "How old are you," she asked.

"Ten years," answered Big Sister.

"And you?" Miss Smith asked Little Sister.

"I don't know," she said.

Big Sister was ashamed. "She doesn't know anything and doesn't want to learn."

"Never mind." Miss Smith took Little Sister's hand. "She'll soon learn."

"No," said Little Sister seriously. "Big Sister is to learn and I am to keep the box."

She held out the bright green box, gay with flowers painted on the top. It was about eight inches long, four inches wide and three inches deep.

"That is a pretty box," said Miss Smith. "What is it for?"

Little Sister answered brightly, "This little box is to keep all our things in."

Miss Smith looked puzzled. "Let's see what you have."

Both girls quickly sat down on their heels and opened the box. "Here is our comb." Big Sister held out a new bamboo comb.

Little Sister showed several pieces of glass bracelets. "We broke our bracelets but we kept the pieces."

"And here is a slate pencil. The missionary gave it to us," said Big Sister.

"What are those two things wrapped in white paper?" asked Miss Smith.

Father explained, "That is soap. The missionary's wife gave it to the girls last Christmas. We haven't enough money to buy soap. This smells so good that the girls say they are never going to use it but keep it always in the little box."

★ ★ ★ ★

Several weeks later Father and Mother came to visit their daughters. The girls ran to meet them. How different they looked! Their hair was nicely combed and oiled. They wore neat bright dresses. They proudly showed their panties, a garment which they had never worn before.

"Where did you get all these things?" asked their mother.

"From America," said Little Sister. "The people send us many things because they have more and we have less and because they love Jesus."

Big Sister said, "We each have two dresses and two panties."

"We keep the ones we are not wearing under our bedding," explained Little Sister. "The little box is not big enough to hold all our things now."

Each girl held out a hand. In the palm of each hand lay a small bar of paper-wrapped soap.

"You take it and use it," said Big Sister. "We don't need it here." "Yes," said Little Sister, "we get soap here to bathe with and to wash our clothes every day."

## Book Chat

(*Continued from page* 24)

tinction between occupational guidance and occupational adjustment. This writer's observations over a long ministry are that the opportunities for counseling on adjustment are far more frequent than those involving guidance. There are some wise things said in this book about counseling for the church vocations and counseling of special persons such as retired persons, gifted and retarded persons, and the handicapped. One might well add that the pastor is also a preacher, and the sermon can be an instrument—perhaps the pastor's best instrument—of vocational orientation and inspiration. We need to preach to the living interests of people, and a man's attitude toward his vocation depends on his interpersonal relationships, his imagination toward his vocation, and the sense of meaning he gets out of his everyday life.

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### Books Mentioned in Book Chat

New Church Programs with the Aged, by Elsie T. Culver. New York. Association Press. 150 pp. Price, $3.50.

For Better Church Members, by Eugene May. St. Louis. The Bethany Press. 112 pp. Price, $1.50 (paper).

Message and Mission, by Eugene A. Nida. New York. Harper and Brothers. 253 pp. Price, $5.00.

The Pastor and Vocational Counseling, by Charles F. Kemp. St. Louis. The Bethany Press. 190 pp. Price, $3.50.

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## Book of the Month

Answer to Conformity, by Perry Epler Gresham. St. Louis. The Bethany Press. Price, $3.50.

The Christian Literature Commission recommends the book, *Answer to Conformity,* by Perry Epler Gresham, for September reading. Reviewing the book is C. V. Cooper, Jr., a Disciple layman of Hazard, Kentucky. Mr. Cooper writes:

"*Answer to Conformity* is a challenging breath of fresh air in a world of organization men and so-called status seekers. The prefix of the very title itself is a challenge—it says, 'For Individuals Only.' It might almost say, 'No others need turn this page.'

"Emphasis is placed on the fact that each person *can* manage his own life, and in a satisfying manner. Dr. Gresham speaks with the voice of a man of wide experience in all facets of life—spiritual, mental, emotional and cultural. He makes life appear beautiful and fully worth the living.

"This is the kind of book which can be read over and over again, gaining for the reader each time it is read, new insight and fresh courage to be an individual and the manager of his own life in a confusing and frightening world."

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Dear Mr. Brown, by Harry Emerson Fosdick. New York. Harpers. Price, $3.00.

The subtitle of this book reveals just what it is—"Letters to a Person Perplexed About Religion." The Mr. Brown to whom Dr. Fosdick writes is an intelligent person who has doubts concerning religion but who is earnestly seeking a faith that will satisfy him. The questions are those that many searchers for truth raised with the author over his long parish and radio ministry. They are also questions such as most ministers of experience have had proposed to them by inquiring souls. What about agnosticism? How explain evil in the world? What about the atonement? Was Jesus impractical? Why join a church? What is the meaning of the Trinity? These and similar questions came to Dr. Fosdick from real people, though Mr. Brown is fictional. His answers may not satisfy all, but none can question the patience, understanding and resourcefulness which he reveals. As always, his writing is beautifully simple.

—G. W. B.

The Religious Factor, by Gerhard Lenski. New York, Doubleday. Price, $5.95.

This inquiry by a University of Michigan sociologist is based on a five-year study of people of varying religious backgrounds in the Detroit area. Job attitudes, the author reports, are influenced by religion, as are many other attitudes. Jews, for example, are more inclined to seek self-employment and less inclined to installment buying. Many other findings as to religion and occupations, savings, labor unions, etc., have sociological interest.

Compassion and Community, by Haskell M. Miller. New York. Association Press. Price, $3.50.

Here is a remarkably comprehensive treatment of the role of the church in social welfare by a highly competent writer. The historic background as well as the modern setting of the church's concern in social welfare are treated. Ministers and church committees who take seriously their community and social ministries will value the study for its very practical approach to the problems they face.

Tales from a Troubled Land, by Alan Paton. New York. Charles Scribner's Sons. Price, $3.50.

Perhaps no other book has given so many English-speaking readers understanding of what goes on in the thinking of the native of South Africa as Alan Paton's *Cry the Beloved Country.* Something of the same depth of understanding and classic beauty of language is found in these ten short stories of South Africa. The stories, like most collections of stories, are not of equal merit; but all are good and some are of surpassing excellence. They are filled with deep compassion which comes from a man of a compassionate and understanding heart.

India and the West, by Barbara Ward, New York, W. W. Norton. Price, $4.50.

Miss Ward, who in private life is Lady Jackson, reveals herself here again as a brilliant writer. She shows how India's struggle for economic growth is important, not only for India, but also because her success will influence other independent but underde-

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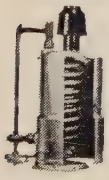
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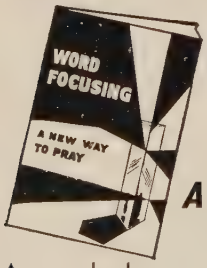

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veloped countries. Since India has chosen the way of democratic freedom, her progress is watched by all who want to work within such a framework in efforts to lift both economic output and standards of living. The West should help India if only because by saving India the West can save itself. The London *Economist* writer lifts up the manner in which from earliest days of industrialism the argument that we should not interfere with laws of supply and demand has been countered by appeals to higher laws of justice and charity.

—G.W.B.

COMMUNISM AND THE CHURCHES, by Ralph Lord Roy. New York. Harcourt, Brace and Co. Price, $7.50.

A remarkably comprehensive study of attempts of the Communist Party to use the forces of religion to its advantage. Its very comprehensiveness makes it inevitable that the degrees of depth of its many inquiries vary considerably. The writer's obvious effort to be objective can be accepted without sharing all of his expressions of judgment, which are many. His discussion of ex-Communists is interesting and his account of Bishop Oxnam's appearance before a Congressional committee is especially well done.

—G.W.B.

## Publications Received

TO THE GOLDEN SHORE, the life of Adoniram Judson, by Courtney Anderson. New York. Doubleday & Co. $1.45.

LIGHT THE DARK STREETS, by C. Kilmer Myers. New York. Doubleday & Co. 95 Cents.

THE QUIET CRUSADERS, by Henry L. McCorkle. New York. Friendship Press. Cloth, $2.95; paper, $1.95.

THREE CHILDREN OF CHILE, by Ella Huff Kepple. New York. Friendship Press. Cloth, $2.95; paper, $1.75.

FUN AND FESTIVAL FROM LATIN AMERICA, by Ella Huff Kepple. New York. Friendship Press. 75 Cents.

THE FUTURE WON'T WAIT, by Harvey A. Everett. New York. Friendship Press. Cloth, $2.95; paper, $1.75.

RELIGIOUS TELEVISION, by Everett C. Parker. New York. Harper & Brothers. $4.00.

HAD YOU BEEN BORN IN ANOTHER FAITH, by Marcus Bach. Englewood Cliffs, N. J. Prentice-Hall. $3.95.

JOBS AND GROWTH. Conference on Economic Progress, 1001 Connecticut Avenue, N.W., Washington 6, D.C. 50 Cents.

PLAIN MR. KNOX, by Elizabeth Whitley. Richmond, Va. John Knox Press. $3.00.

ANSWER TO CONFORMITY, by Perry Epler Gresham. St. Louis. Bethany Press. $3.50.

MARICA OF PARAGUAY, by Marjorie Spice. St. Louis. Bethany Press. $2.50.

BOY OF THE CONGO FOREST, by Grace McGavran. St. Louis. Bethany Press. $2.50.

LOOKING WITHIN, by Mary L. Curry. Philadelphia. Dorrance & Co. $2.00.

HOW LOVE GROWS IN MARRIAGE, by Leland Foster Wood. Great Neck, N. Y. Channel Press. $3.50.

THE MINISTER'S OWN MENTAL HEALTH, edited by Wayne E. Oates. Great Neck, N. Y. Channel Press. $4.95.

THE MAKING OF A MINISTER, the Autobiography of Clarence E. Macartney, edited by J. Clyde Henry. New York. Channel Press. $3.00.

STRUCTURES OF PREJUDICE, by Carlyle Marney. New York and Nashville. Abingdon Press. $4.50.

LIGHT FOR DARK DAYS, by J. Clyde Wheeler. St. Louis. Bethany Press. $1.95.

ONE GREAT GROUND OF HOPE, *Christian Missions and Christian Unity*, by Henry P. Van Dusen. Philadelphia. Westminster Press. $3.95.

WORLD CHRISTIAN BOOKS: *Man in God's Purpose*, by Stephen Neill; *Palestine and the Bible*, by Denis Baly; *John Shines Though Augustine*, by A. P. Carleton; *To All Nations*, by John Foster. New York. Association Press. $1.00 each.

ISRAEL ACCORDING TO HOLY SCRIPTURES. Cedar Rapids, Iowa. IGRAM Press. 50 Cents.

## Audio-Visual Suggestions

HOW OUR BIBLE CAME TO US is a series of four filmstrips illustrating how the Bible was put into writing and how it moved through various translations in reaching throughout Europe to England and America. The four parts, each with its own filmstrip and record, are entitled: *Part I*, THE BIBLE IS PUT INTO WRITING (36 frames); *Part II*, THE BIBLE CROSSES EUROPE (40 frames); *Part III*, THE BIBLE COMES TO ENGLAND (43 frames); *Part IV*, THE BIBLE COMES TO AMERICA (40 frames). Part I shows Old Testament Scriptures as they were used in the synagogues in Jesus' day and illustrates the beginning of the New Testament. Part II presents a story of the preparation and circulation of the early Scriptures and tells of the earliest translations. Part III shows the introduction of the Bible in England and highlights the story of Wyclif and his followers, including the struggle of Tyndale to print his first New Testament in English. Part IV illustrates how the English Bible was first brought to America and shows the part which the

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American Bible Society has played in the circulation of the Scriptures. These filmstrips were produced by the American Bible Society. Color; 33⅓ rpm record; rental, each part, $2.00.

BOOMTIME is a color filmstrip of art drawings with reading script. It presents a fast-moving summation of population growth and mobility in the United States and shows accompanying cultural changes. It uses this information to stimulate discussion about the church's role in contemporary society. A Friendship Press release, produced by the Commission on Missionary Education, National Council of Churches, this filmstrip was designed to be used with the current study, "Churches for New Times." Color; 59 frames; rental, $1.50; sale price, $7.00.

*(Available by rental from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and the Christian Board of Publication, Box 179, St. Louis 66, Missouri. Available by purchase from the Christian Board of Publication.)*

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## Church and Press

### *Editor Discusses Needs In the Handling of News*

A STRONG plea to newspaper editors to treat news of all churches with equal fairness was made recently by a journalism professor.

At the same time, Kenneth R. Byerly of the University of North Carolina, Chapel Hill, said editors cannot give churches equal space as not all of them make the same amount of news.

In reporting church news, he declared, editors should not ignore church controversies, but they must exercise good judgment. The facts should be reported, he emphasized, but not the "squabbling and recriminations."

Professor Byerly made his comments in an article in the April issue of *Grassroots Editors,* a quarterly published by the International Conference of Weekly Newspaper Editors at Southern Illinois University in Carbondale, Illinois.

#### Realizing Importance

He said that churches increasingly are recognizing the importance of newspaper coverage of their activities. This is true particularly on the national level where, he said, an estimated 1,000 public relations specialists are employed by religious organizations to give information about their affairs to the press, radio and television.

Unfortunately, he continued, many ministers on the local level lack "know how" in obtaining church news coverage.

"It is important," he said, "that preachers and newsmen know each other and work together with sympathetic understanding. All will benefit from this —churches, their congregations, newspapers, and their readers."

#### Answers Familiar Question

To the often-asked question, "Does it take an expert on religion to write religious news?" Professor Byerly replied, "It takes a good reporter who is careful with facts and terminology and willing to check them before publishing his story."

Commenting on whether only "good news" about churches should be published, he observed that ministers, like people in all walks of life, sometimes do not want newspapers to print "bad" notices.

The Bible reports good and bad news, the professor noted, adding that so should newspapers, even about churches, when the news is important.

Editors should feel a special obligation to churches, he continued, because "much that is good in the world comes from churches and preachers."

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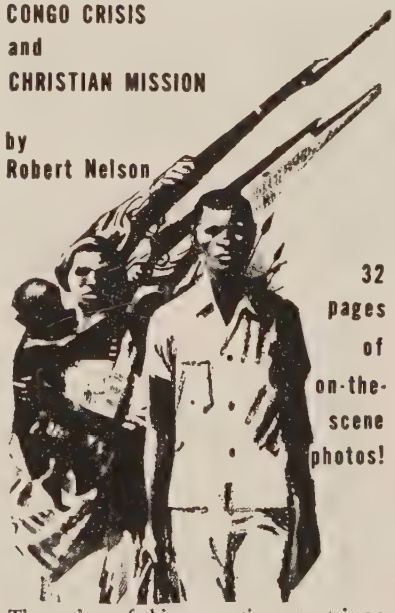
CONGO CRISIS and CHRISTIAN MISSION

by Robert Nelson



32 pages of on-the-scene photos!

The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. $1.50 paper, $2.50 cloth.

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# Village Responds

## *Church Grows in Africa*

### By T. L. K. WANIKO*

IT does not take long to put up a church building these days—maybe three months, maybe four. But to build the church, a body of believers in Christ, the Son of God, often takes years, sometimes generations. And sometimes it takes lives

The church in Agbaja, Nigeria, took both years and lives. From 1910 until 1922 there were only three Christians in the town. Preachers were sent there, but they were badly treated. Some were poisoned and died. The chief, a man of much power, was a Moslem and refused to accept Christianity in his chiefdom. In some towns neighboring Agbaja, many people came to Christ, but they too were persecuted because of their faith. Some had to leave their homes; some were imprisoned. Only the bold ones remained under such hard conditions.

The Agbaja church battled on, growing slowly, not giving up, suffering but growing with the suffering. Then in 1940, a young man was sent to work in Agbaja. He took up residence in a small village two miles away. He frequently visited the chief and was just as frequently insulted by him.

The young man remained calm and did not show annoyance. One day he preached outdoors in Agbaja. After the sermon, the chief said to him, "We do not want the Christian religion, but we do want a school."

That represented progress. The young man reported the request to the church authorities who had sent him to Agbaja. Informal classes were started.

Because of the young man's patience, the chief befriended him and at times invited him for consultation. The evangelist sent to live and work with the young man was helpful.

But the chief continued to refuse Christianity in his country. Some young men, however, began attending the services held in the village where the young man lived. They were admitted to class to prepare them for baptism. Things were going well. Then the news of their activity reached the chief, and he began to persecute them.

#### Tiny Church Grew

The persecution failed. There is no question that it kept some away, but the tiny church grew slowly, surely, strongly. The persecution slowed, then stopped altogether. Finally the chief sent for the evangelist and gave him land for a church building.

"I was against having the church here," the chief said. "But now, here is land for your building. Anyone who likes, may come. But I am a Moslem and I will not come."

The building was erected. Today both the church and the school are growing from strength to strength. The chief died. His successor is a Christian.

The power of Christ prevailed, as it always does, even when there are only two or three to carry on in his name.

*Mr. Waniko of Nigeria has been a student at the African Writing Center, an ecumenical project at Kitwe, Northern Rhodesia, in which Disciples of Christ cooperate.

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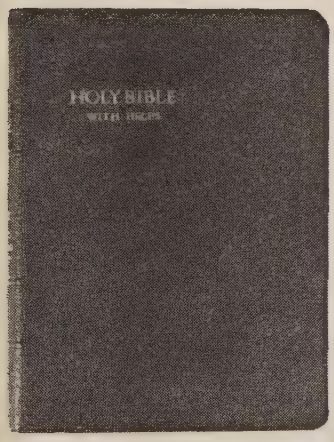


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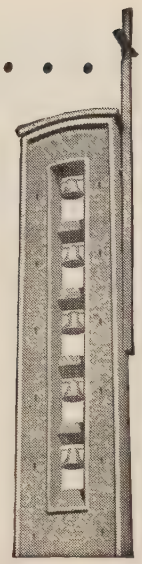

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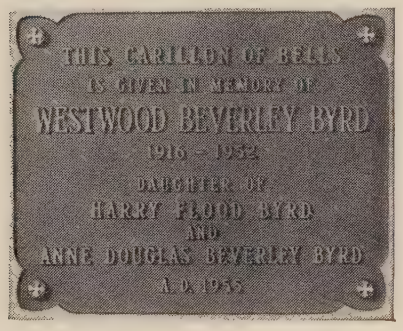


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# "F Day" Is Coming!

## *September 17 to Mark Beginning of Study by Disciple Youth in Shaping Their "New Look"*

SEPTEMBER 17 is "F Day" (Fellowship Day) for youth of the Christian Churches. On this day junior high and senior high youth and their adult leaders are invited to begin a serious study of the nature and purpose of the church and the extent to which their evening fellowship is fulfilling that nature and purpose.

Each youth group is challenged to develop for itself a "new look" founded on such concepts as:

- The gospel call God extends through Jesus Christ is the measuring rod, the focal point, the standard by which learning activities, projects, programs and other activities of the youth fellowship should be measured.
- The youth fellowship is primarily concerned with persons and their growth in an experience of the Christian faith, fellowship and mission.
- The evening youth group can become a life-changing Christian fellowship, a place where the Christian faith becomes vital and relevant to youth today.
- Youth are a part of the church of today and as such find their place in the life and work of the church side by side with adults rather than in a separate "youth church."

### New Materials Developed

To support the "new look" in youth groups, new materials have been developed. FOCUS replaces *PM Pack* for junior high groups while TACK replaces *Fellowship* for senior high groups. The new names are suggestive of the emphases to be made—a focusing on development of a meaningful Christian faith and response to God, a setting of directions to achieve the focus or goal. (TACK is viewed from the nautical meaning of the word—*the set of the sails.*)

Both FOCUS and TACK, available from the Christian Board of Publication, are designed for the planning committee's use in planning and preparing the program of learning activities for the evening meeting. Each contains resource units rather than planned programs. The resource unit is something new in Christian education materials. It helps a group explore, gain understanding, develop attitudes, and experience the Christian faith. Each unit contains a wide variety of questions related to the subject of the unit as well as many suggestions of methods or learning activities, bibliography, and information regarding the subject. Both FOCUS and TACK offer a group opportunity for creativity in planning meaningful and relevant teaching-learning experiences.

Each of the publications also contains a leadership section entitled "A New Look" (also available in a separate printing).

"A New Look" may also be used in training adult counselors of youth, in holding special workshops for youth leaders, and in guiding educational committees.

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# Christ and Freedom

**By RICHARD JUMA***

DEADLY, fearful words were spoken to an African mother. She wept. She threw herself on the ground. She tore her clothes. She cursed and she cried for help.

"Why must my children die?" she said. "Leave my twins. Kill me."

Her plea was denied. "No," the medicine man said. "They must die. Our fathers always destroyed twins. Our fathers' fathers did it. Our great-great-great grandfathers observed the custom. Twins cannot be permitted to live. Twins are a curse. If they live, all the rest of us will die."

The mother of the twins wept. Women groaned. Men buried their heads in their hands.

### Father Gives In to Order

The father of the twins spoke. "My wife, the medicine man has spoken terrible words. I know how painful it will be for us to watch our children be killed. But the medicine man has spoken. We must obey. We are not the only parents to suffer this. It is the law. For our own safety—for the safety of the whole tribe—we must obey. If not, the spirits of our ancestors will be upon us."

Then two men came forward. "Take the twins from their mother," the medicine man said to them. "Use force if necessary."

The two men, cruel and wild, pulled

**CONTINUED**

*Mr. Juma of Tanganyika has been a student in the African Writing Center, an ecumenical project at Kitwe, Northern Rhodesia, in which Disciples of Christ cooperate.

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***find their***

***way . . .***

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***life income contracts and other special gifts.***

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*The United Christian Missionary Society*

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the babies from their mother's arms. She threw herself into the fire. Sympathetic women pulled her out and tried to console her. But she cried madly.

The medicine man—cruel, murderous, cowardly—followed by a loyal group of village elders, went to throw the twins into the bush, where wild animals would kill and eat them.

That was that, they told each other. Now the village was safe. Indeed, they had saved the whole chiefdom, they said. The ancestors would be pleased. They returned to their houses.

But something good and new had come into the fearful world of the old. A few hours later a Christian from a neighboring village passed near the bush where the babies had been thrown. One of the babies was crying. The Christian heard it and, even though he was in a wild place, recognized the sound for what it was.

He pushed his way through the bush, following the sound of the crying. Then he saw the two babies. Even though he had recognized the cry, he was amazed, especially at seeing two infants, naked, helpless, exposed to thorns, the weather and any hungry thing that came along.

Of course the Christian rescued them. He took them to his home and washed and clothed and fed them. The following morning he visited his village pastor and told him about his find. The pastor wanted to see for himself and accompanied the man to his house. Then they both hurried to the village headman with the news. Soon everyone in the Christian village learned about the twins. Almost immediately, it seemed, the whole area was informed.

The mother of the twins, when she heard the news, ran away from her husband and went to the Christian's home. The babies were hers. Her joy at seeing them safe was no less violent than her grief when they had been snatched from her arms to be destroyed. She jumped with joy and laughed almost uncontrollably. She praised the God of the Christian and excitedly related the story of the attempted murder of the twins to the crowd that had gathered around her.

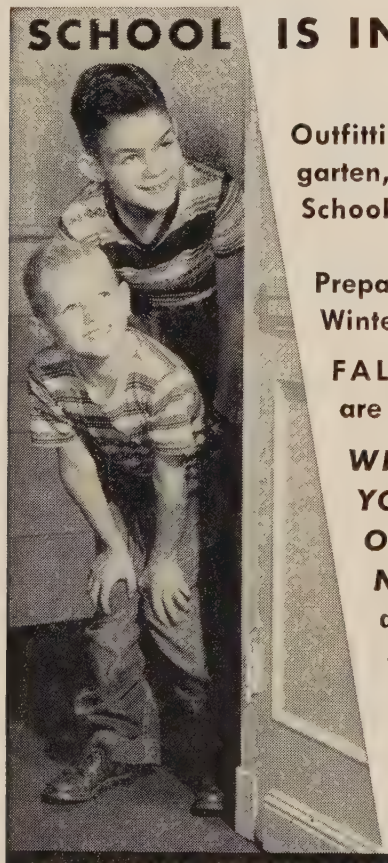
### Met to Reach Decision

A council was held, and it was decided to send the chldren to an orphanage to prevent their being stolen. The mother declined to return to her husband. She took a deep interest in the Christian faith and came to believe in the Son of God. She was baptized. About a year later her husband joined her in the Christian village, and he too became a Christian.

The above story is true. It happened in an area of lofty mountains, thickly wooded. The people of the medicine man who attempted to kill the twins live on the edge of the forest. They believe in many gods and worship the spirits of their ancestors. They have accepted few changes in their way of life. For more than half a century the gospel has been given to them, but only a handful have turned to Christ. They still observe many evil customs.

We know that Africa is advancing politically, socially and economically. But customs die hard. Christianity alone can bring freedom to Africa.


**SCHOOL IS IN FULL SWING!**



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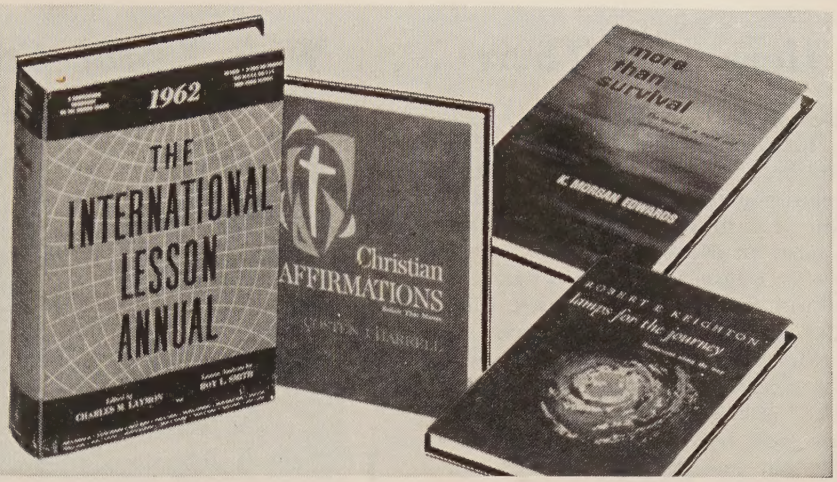
## Relief Supplies for Congo

THE cost of transporting relief supplies to various needy areas of the Congo, once they have arrived in that republic, will be borne by the national government under the terms of a new agreement signed with Protestant and Roman Catholic mission groups.

Until now, food commodities and goods coming into the new African nation were transported by voluntary agencies to distribution centers at their own expense. The agreement will relieve them of this burden.

The relief problem has been increased by the influx of Angolan refugees.

# *Inspiring Books For Fall*




## The International Lesson Annual 1962

**Edited by Charles M. Laymon; lesson analysis by Roy L. Smith.** The seventh volume of *The International Lesson Annual* includes all the features that made the previous volumes so popular:

*Text:* complete text in both King James and Revised Standard Versions.

*Explanation:* special meanings in the Bible passage not readily gained from the text.

*Application:* what the Bible text means in terms of life today.

*Teaching Suggestions:* step-by-step suggestions for the lecture and discussion methods.

Plus these unique features: *Pronunciation Guide* for difficult names mentioned in the Scriptures (added this year), summary of each lesson, subject index, unit organization, annotated daily Bible readings, articles on special days, suggested audio-visual resources, maps and line drawings, and an index of scriptural references. 448 pages. *$2.95*

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**Costen J. Harrell.** Dealing with such subjects as Love, Grace, Faith, Life, Death, and the Coming of the Kingdom, Bishop Harrell has set down an inspiring picture of the core of Christianity—for any reader who seeks to discover these basic Christian affirmations for his own life. 128 pages. *$2*

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# Here and There . . . With *World Call*

Dear World Call Reader:

Interesting things can happen at luncheon meetings for World Call secretaries—and do. For instance, at the one I had in Burlington, Iowa, which included an area of Illinois, I met *Mrs. Stella Dollinger,* who has served as World Call secretary of First Church, Cameron, for twenty-five years.

Mrs. Dollinger told us that she had the receipt card for her first order. "In fact," she added, "I have the receipt for every order I have sent." And she has sent enough to keep her church in the Ten Per Cent Legion consistently. That is an enviable record.

World Call secretaries are interesting people to begin with, and those who serve as well and as faithfully through the years as Mrs. Dollinger deserve special recognition.

You know I wrote you last month about World Call secretaries being given the recognition they deserve. I do not mean to imply that those who serve in other capacities should not be recognized too, but even though the World Call secretary is usually an officer of the CWF, she does serve the entire church in a way others are not in a position to do.

WORLD CALL, when it is widely read and used, can play an important role in the life of the church. This is why I feel so strongly that the person who represents WORLD CALL deserves special recognition. Hers is an honored position. Don't you agree?

*Sincerely,*

EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

## Next Month

THE October WORLD CALL will feature articles on concerns of the local church. In it will be vital material on the town and country church, the church historian, marriage preparation, Christian literature, and a feature on communism by J. Edgar Hoover.

## Formula for Saving Face

IT is always uncomfortable,
Sometimes embarrassing,
Occasionally
Downright self-incriminating,
To be one of a group
Of people
Who talk earnestly
And with deep interest
About things
That are completely foreign
To you.
Have you felt uneasy
When three or four
Or a dozen church members
Have discussed
A World Call article
That all but you
Had read?
Have you ever excused yourself
And left the room
So that you could save face
When conversation
Turned to missionaries
Whom the others seemed to know,
And to world mission topics
About which all had read
In the new issue
Of WORLD CALL?
Have you?
You need not be uninformed
If you read WORLD CALL
Every month
Just as you
Are doing
Now.

**Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1960 to June 30, 1961, Compared with July 1, 1959 to June 30, 1960**

| | Undesignated and Specific Gifts[1] | | Designated Gifts[2] | |
|---|---|---|---|---|
| | 1959-60 | 1960-61 | 1959-60 | 1960-61 |
| Church and Sunday School | $3,802,458.07 | $4,510,131.74 | $1,633,146.77 | $1,228,449.90 |
| Christian Women's Fellowship | 1,726,712.25 | 1,824,575.34 | 61,760.56 | 64,435.50 |
| Guilds | 56,422.12 | 59,479.23 | 5,280.89 | 4,147.97 |
| Youth Groups | 159,603.03 | 155,286.75 | 4,765.81 | 4,143.45 |
| Children | 10,256.64 | 8,667.67 | 2,431.32 | 3,146.27 |
| Individuals | 18,636.71 | 30,532.01 | 105,041.51 | 177,933.26 |
| Blessing Boxes | 90,821.24 | 83,580.41 | | |
| Grand Totals | $6,321,846.42 | $6,672,253.15 | $1,812,426.86 | $1,482,256.35‡ |
| New Agencies & Designated Transfers 1959-60 | $456,936.36 | | | |
| CWF and Guild Totals | $1,873,955.61* | $1,967,634.98* | $ 67,041.45 | $ 68,583.47 |

[1]Gifts applying on percentage
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $350,406.73—5.6350%
Loss in designated gifts $330,170.51—18.2170%
*Includes Blessing Box Offerings
‡Incomplete inf.

# Last Column

### "Waste of Manpower"

ONE of the greatest wastes of manpower practiced by our church is its body of retired ministers. . . . Our church has been unable to expand its services to new neighborhoods because it does not have enough men recruited for the ministry who can give full time to the development of new churches. . . .

(The Methodist denomination) can ill-afford to put its elder ministers out to pasture, refer to them as "worn-out preachers," and settle for pinning retirement badges on their coat lapels.

We need their tried and mellowed experience . . . I have met Dr. (Albert) Schweitzer who at the age of 80 has more vitality than many men of 30.

—EMORY S. BUCKE

*Speaking at the annual New England Methodist Conference*

### "Most Serious Problem"

With all the earnestness at our command, we beg the leaders of our faiths to recognize that the racial problem is the most serious internal problem threatening our society. Failure of the churches to aid in the solution of the problem is a failure to communicate the religious convictions with which we have been entrusted.

—STATEMENT BY GROUP OF CHURCH LEADERS ON JULY 24

### "Lost the Compass"

We Americans seem to be looking for a compromise at any price. We have lost the compass which the teaching of Christ meant to us. Christ is the Prince of Peace, but he is not a pacifist. He was not a coexistor, a compromiser or an appeaser.

He taught us to love our enemies. But there is not one sentence in the Bible in which Christ told us to love His enemies. His enemies today want to destroy His church and His faith on earth.

—NICHOLAS NYARADI

*Director of International Studies, Bradley University*

### Sunday Closing

We are a cosmopolitan nation made up of people of almost every conceivable religious preference. It cannot be expected, much less required, that legislators enact no law regulating conduct that may in some way result in economic disadvantage to some religious sect and not to others because of the special practices of the various religions.

—CHIEF JUSTICE WARREN

*From Supreme Court decision upholding validity of Sunday closing laws*

# Week of the Ministry

## October 8-15

Theme:

*"The Church and the High Calling"*

*materials available from*

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## Once Upon A Time . . .

## A Loaf of Bread Cost One Penny

That was in Benjamin Franklin's time. Today, we pay twenty times more than he did for a loaf of good bread.

The cost of other things has gone up, too . . . take college operations . . . world missionary work . . . ministerial relief . . . church building maintenance . . . salaries and pension dues of full-time workers in the church.

These and other costs of outreach agencies are many times higher today than they were when a loaf of bread could be had for only one cent. That is why increased budgets often cover only mounting costs of regular work, with no allowance for new programs.

The Decade of Decision objective of fifty-fifty giving—as much for world outreach as for local witness—is a *must* for expansion of work for the Kingdom of God.

*Send offerings for unified outreach to*

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